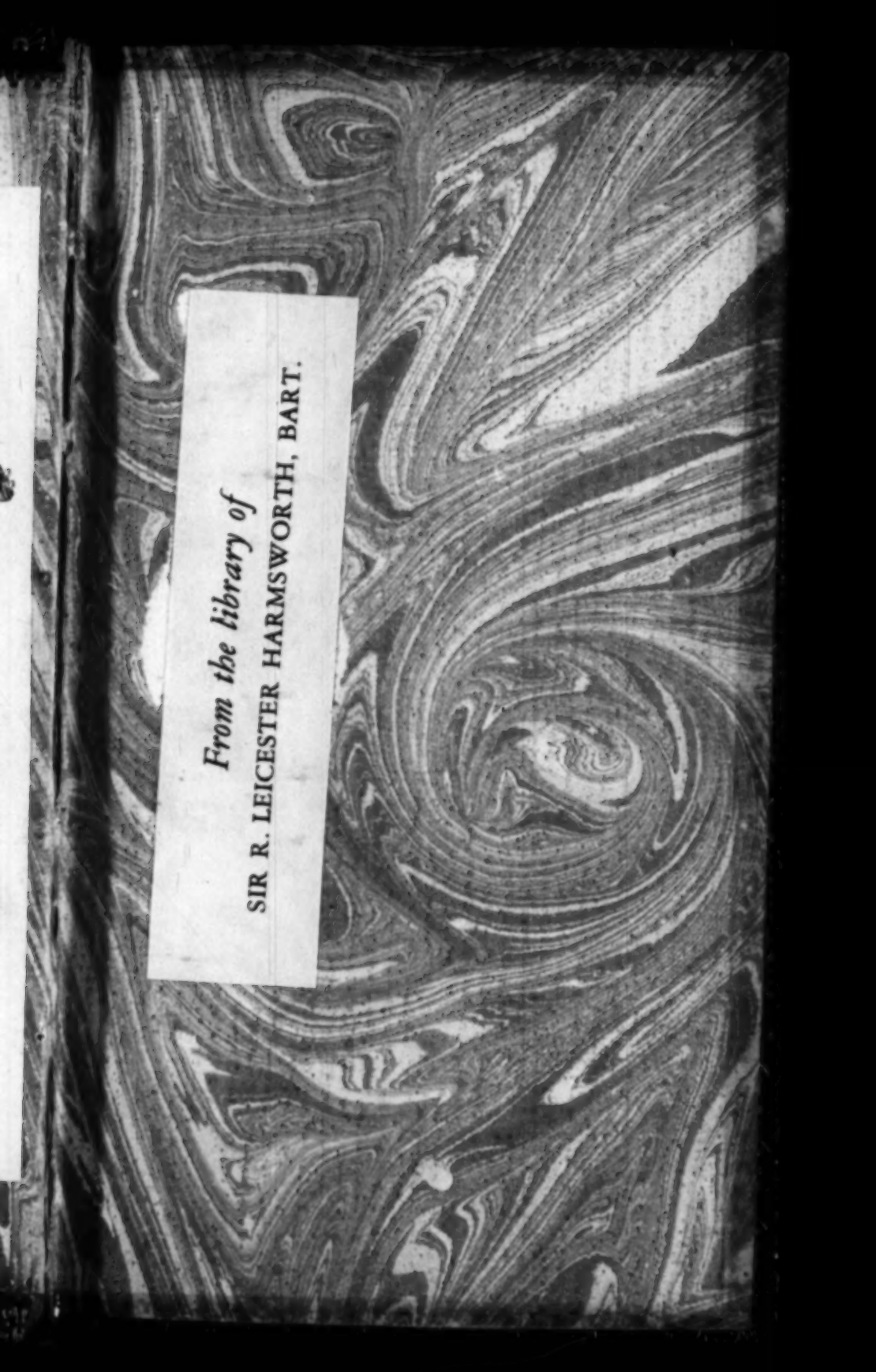




Ex Libris
William Barclay Squire



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William Barclay Squire

The image shows the front cover of an old book. The cover is decorated with a complex marbled paper pattern, featuring swirling, organic shapes in various shades of brown, tan, and black. A small, rectangular, off-white paper label is pasted onto the cover, oriented vertically. The label contains text in two lines: the first line is in an italicized serif font, and the second line is in a plain serif font.

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THE
SPIRITVAL
CONFLICT.

Written in Italian by a deuout
Seruant of God, and lately
translated into English
out of the same
language.

*Militia est vita hominis super
terram Iob. cap. 7. ver. 1.*

Newly Reprinted, with the Litanies of
the B. virgine Mary, Annexed.



AT ROVEN,
By CARDIN-HAMILLON.

1613.

pa
ha
pe
pa

TO THE RIGHT REVE-
rend Mothers, the Abbesse and Si-
sters of the Monastery of S. Andrew
in Venice, desirous of chri-
stian perfection.

I Find my selfe so much bound to
the feruent desire which I knowe
to be in you, of walking apace
in the loue of Christ crucified that
seing the needes of your soules, I
cannot any way satisfie my self with
the labours which hitherto I haue
taken, as well for that I account my
selfe to haue receiued already full
payment by the comfort which assured
hope hath giuen mee of the plen-
tifull fruit which the word of god
would bring forth in your harts; as
also for that I haue doone much lesse
then you desired, or then was ansew-
erable to the debt I owe you.

Therefore beeing desirous in some
part to supply it, and hauing in my
hands at this time some written pa-
pers concerning the mortification of
passions (of the which thing I haue

so many times discoursed with you)
I thought it good for your great cō-
fort and helpe, to put them in print,
and delicate them vnto you.

For our life in earth being a con-
tinuall warfare, they may serue you
to fight against your selues, since
that by our Lord you are called and
particularly chosen to this no lesse
glorious, then hard conflict. We
declare not here how to vanquish
cities, but how to ouercome our
wil; not to cōquer foren kingdoms,
but how to get dominion of that
kingdome which is within our sel-
ues.

To this spirituall Battel I inuite
you, and so doth also our Captaine:
who for vs hauing left his life vpon
the crosse, and by his death ouerco-
me the world, caleth vs to this vi-
ctory and death of our selues, that we
may liue eternally with him.

Your seruant in Christ. Hie-
rome Counte of Portia,
the elder.

to
an



T H E
S P I R I T V A L
C O N F L I C T.

*Non coronabitur nisi qui Legitime
certauerit. 2. Tim. 2.*

He shall not be crowned that
doth not strue lawfully.

*Wherein the perfection of a chri-
stian man consisteth : and of foure
things necessary to obtaine the same.*

Chap. I.

IF thou hast a desire (most
deare daughter in Christ)
to attaine vnto the height
and top of perfection, and by

The spirituall Conflict.

little and little to draw neare vnto God, and to become one spirit with him, (which is the greatest & most excellent enterprise that possibly can be named or imagined.) First of all, thou must know wherein consistes the truth and perfection of spirituall life: for that many without any farther cogitation of care, suppose it to be placed in the rigor, and austeritie of life, in maceration of the flesh in waring of hair-cloth, in watching, in fasting, and other like sharpnesse and bodily labour.

Others, and especially women perswade themselves that they are neare vnto it when they say many vocall prayers, heare many Masses, and long seruice, frequent the church

and

The spirituall Conflict.

and Sacraments.

And many other also, (amongest the which you may finde some clad with religious habite living in cloisters) persuade themselves that this perfection wholly consisteth of the frequenting the Quire, in silence, in solitarinesse, and in well ordered discipline. And thus some in these, and some in other external exercises beleeue, that the perfect state of a spirituall man is founded: but yet notwithstanding it is not so, for although the foresaide exercises are sometimes meanes to obtaine spirite, sometimes fruits of spirite, yet cannot it be saide, that in these onely consisteth christian perfection, and the true spirite: they are without doubt forcible means,

The spiritual Conflict.

for obtaining the spirit to those that do wel, and discreetly vse them, for the better getting of strength & force against their proper malice, and frailtie, to arme themselves against the assaults of our common enemies; & to prouide vs of those spirituall helpes, whiche are very necessarie to all the seruants of God, but specially to yong beginners. They are also fruits of the spirit in them that are indeede spirituall and illuminated; who chasten their body because it hath offended their Creator, and to subdue and keepe it vnder in his seruice: they keepe silence and liue solitarily, to eschewe euen the least thing that might offend God, and to haue spirituall ioy and their conuersati-

on

The spirituall Conflict.

on in heauen.

They attend to the worship of God, and workes of pietie, they praye and frequent the most holy Sacraments, for the glorie of his diuine Maiestie, & to vnite themselues, alwayes more and more in loue with him.

But now vnto others, who place their whole foundation in these aforesayde externall exercises, they may minister sometimes (not for anye desert in themselues) for they are almost holy (but through the default of them that vse them) more occasion of ruine, then doe apparant and manifest sinnes: whilst they being only adicted to them, do leaue the inward man forsaken, and in the hands of their naturall

The spirituall Conflict.

inclinations, and of the inuifible diuel; who seeing them out of the right waie, permitteth them not only to continue the aforefaide exercifes with great delight, but alfo to walk according to their owne vaine fancie as it were amidst the delights of Paradife, where they perfwade themfelues to be eleuated amongst the quiers of Angells, and feeme in a maner to feele God within them: at which times they finde themfelues altogether swallowed vp in certaine meditations, full of high curious & delightfull points, and as it were forgetting the worlde, and all creatures, they feeme to bee rapt to the third heauen: but in how great errors they finde themfelues entangled, and how far
they

The spirituall Conflict.

they are from that perfection which we goe about to finde, may easily be perceiued, if we consider their life and manners: for these kind of people are wont too bee to much addicted to their owne iudgement, curious and diligent observers, and murmurers at other mens actions and words, but if they be touched in any one point of their vaine reputation, or debarred from those deuotions which they commonly vse, or restrained from their accoustomed often receiuing, they are without measure offended, and disquieted.

And if God (to bring them to true knowledge) send them or permit them to suffer any trouble , infirmitie, and persecution, (which neuer happen

The spirituall Conflict.

but by his diuine will, and are the very touchstone of the loialtie of his seruants (then they discouer their false foundation and the inward rottennes and corruption of their pride; so that in euery accident whether it be sorrowful, or ioyful, they will not resigne or humble them selues vnder his diuine hand, neither according to the example of his humbled and afflicted sonne, doe they abase themselves vnder euery creature, accōpting their persecutors for their dearest friendes, and imbracing them as the instruments of his diuine goodnesse, and workers of their spiritual health, true reformation and mortification.

Wherefore it is most certaine, that all such are in very

great

The spiritual Conflict.

great danger, for hauing their internall eie dimmed, and beholding onely their externall acts, (which are good) they attribute to themselves many degrees of perfection.

And thus puffed vppe with pride, they become iudges of others, and there is left no means of their conuersion, but by the extraordinary goodnes and help of God; for it is more easie to reduce to well doing an open and publike sinner, then one that sinnes secretly, and is couered with the cloake of apparent vertue.

Thou seest therefore good daughter most plainely, that the trueth of spirituall life, is not to be found in the afore-said things, in that maner that we haue spoken of. And thou

must

Where in Consisteth.

must vnderstand, that it consisteth in no other thing, but in a true knowlege of the bountie, and greatnes of God, and of our owne littlenesse, or nothing, and naturall inclination to al euill; in the hatred of our selues, and in the loue of God, in the full abnegation of our owne will, and in resigning it to the wil of God, subiecting our selues not only to him, but for his loue to euery creature, and all this for no other, end, but onely to please him, and bicause he deserues thus to be loued and serued.

This is the denying of our selues, which our Redeemer doth seeke in vs. This is the obedience whereunto he calleth his faithfull seruants, both by word and example. This is

the

Christian Perfection.

the crosse which by his sweetest law of loue is laide vppon their shoulders.

To this loue, and true charity, so oft & particularly in his last Supper hee inuiteth his deare Disciples, with all his friends and children.

And because thou aspiring to the top of so great perfection, must vse force with thy selfe, and couragiously overcome thy owne will, both in great and little things: it be-houeth thee of necessity with al redinesse of mind to prepare thy selfe to this combate, sith the crowne of so great a victorie is not giuen, but to them that fight valiantly, This bat-tel, as of all other it is the hardest: so the victorie gotten by the same, is of all other most

glo-

Where in Consisteth

glorious and most deare vnto God.

For if thou attend to tread downe and to kill all thy disordered appetites, and desires, euen the very least; thou shalt doo a thinge more pleasing, and a greater seruice to Almighty God, then if keeping any one of them voluntarielye aliue, thou shouldest whip thy selfe till the bloud ran downe; or shouldest faste more then the old Hermets and Anchorites, or shouldest conuert to good life thousands of soules: for although the conuersion of soules be more deare to our Sauior in it selfe, then the mortification of one small passion of our will; yet notwithstanding thou oughtest not to wil or work any thing more principally,

Christian Perfection.

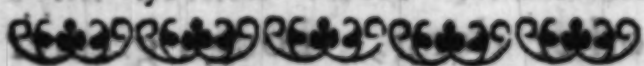
cipally, then that which the same Sauour most stricktly wills and requiers of thee: and hee without doubt is more pleased that thou shouldst labor with thy selfe to mortifie thy passions, then that leauing one vn mortified in thee, thou shouldest serue him in anye other thing, though greater and of more moment in it selfe.

Now then O daughter, since thou seest wherein Christian Perfection consisteth: and that to obtaine the same, thou must take vppon thee a continuall and sharpe warre: it is necessary that thou like a valiant champion and enemye of thy selfe, do prouide thee of foure things, as necessarie armour, to the end thou mayst

get

Where in Consisteth

get the victorie and remaine a conqueresse in this spirituall battell, and these be, first, distrust of thy selfe, second confidence in God, third, exercise, fourth, prayer : of al which by the helpe of God I will intreat particularly and briefly.



Of the Distrust of our selues.

Chap. 2.

THe distrust of thy selfe is obtained three maner of waies. First, that thou acknowledge & consider deeply thine own vilenesse & nothing, and that indeede thou canst not obtaine any thing that is good of thy selfe : a man beeing no more able to doe anye good meritorious

w orke,

Christian Perfection.

woorke , then a stone that(I may so say) is able of it self to go vpwards, & we hauing no les inclination to euill , then the said stone to the centre of the earth.

The second is , that thou with humble prayers demand the same of God , for it is his gift, & to obtain it thou must first of all beholde thy selfe as bare and naked of the same, & altogether vnable to attain vnto it of thy selfe : & hauing done this, then present thy self before the maiestie of God, with an assured hope , that his diuine bountie wil grant it vnto thee : and thus presenting thy self oftentimes before thy Lord, and with perseuerance expecting it from his liberall handes so long as shall seeme

best

Where in Consisteth

best to his diuine prouidence, without doubt thou shalt obtaine it.

The third way is, that as oft as thou shalt chaunce to fall into any defect, thou sodainely turne the cies of thy mind vnto thy afore saide weaknesse and vnablenesse to do good which vntill it be knowen to the botome, and acknowledged, thou shalt neuer cease to fall.

For euery one that will be vnited vnto that light and vncreated veritie, the true knowledge of himselfe is necessarie: which knowledge the diuine clemency is accustomed commonly to giue to the proude and presumptuous, by suffering them to fall, calling them by the same to true knowledge

Christian Perfection.

ledge of their owne impotency and nothing. And so much God permitteth them to fall, more or lesse, by how much their pride is greater or lesse; so that where there were no presumption or pride, (as in the blessed virgine Mary there was not) there likewise there should be no fall. So that if at any time thou happen to fall, haue recourse presently with thy cogitations, to the humble acknowledging of thy selfe, and with earnest prayer beseech thy Sauour to giue thee true light that thou maist perfectly know thy self, if thou be not willing to fall againe into more grieuous defaultes.

Of Trust and Confidence.

*Of the Trust and Confidence
in God.*

Chap. 3.

THe distrust of our selues,
although in this battell it
be so needfull as we haue said
before, yet not-withstanding,
if we haue but it onely, either
we shall runne away from the
battell, or abiding stil, be van-
quished and ouercome of our
enemies. And therefore be-
sides this, it is also necessary to
haue our whole trust & con-
fidence in God; hoping and
expecting from him alone, all
good and helpe whatsoeuer.
And this in like maner is ob-
tained three maner of wayes.
The first, in demanding it

of

of his diuine maiestie.

The second , by considering & beholding with the eyes of our faith, his omnipotencie and infinite wisdom, to the which nothing is impossible or difficult. And that his bountie beeing without measure, with an vnspeakable desire he standeth ready, and prepared euery houre, yea euery moment, to giue vnto vs all that which is needefull for spirituall life, and the entiere victory of our selues. And how can it be possible, that our heavenly shepheard, who for the space of thirtie three yeeres followed this strayed sheepe with so lowde cries, that therewith he became as it were hoarse, and that also by away so laborious and thorny, that he shed al his

pre-

Of Trust and Confidence

pretious blood, & finally, lost his life, Now when this same sheepe followeth him, calleth vpon him, and prayeth vnto him, hee wil not turne his eies of life vnto it, and heare it, and lay it vppon his diuine shoulers, reioycing thereof with his neighbors and Angelles in heauen? And who can euer beleue, that God who standeth continuallye knocking at the heart of man, desiring to enter in, and to suppe with him, and communicate his guiftes vnto him; when man openeth his heart and inuiteth him, will then notwithstanding in good earnest turn a deafe eare vnto him, and refuse to enter;

The third meane to obtain this holy confidence & trust, is, to call to minde the veritie

of

in Gods help.

of the holy scriptures, which in so many places do teach vs, that he which trusted in God, was neuer confounded.

There maye bee added to these afore said an other meane to obtain at one time both the distrust of our selues, and the confidence in God: and it is this. When thou takest anie thing in hand before thou determine it, and resolute to do it, consider thy owne debility, & the p[ro]wer and goodnesse of God, and then determine to beginne thy worke.

And if thou obserue not this order, although it seeme to thee, that thou dost all thy actions virtually in the confidence of God: yet thou shalt finde thy selfe very farr deceiued; for man of himselfe be-

B

ing

Of Trust and Confidence

ing very apt to presumption, the right way to worke with the distrust of our selues, and with confidence in God, is, that the consideration of our owne nothing, and of Gods omnipotencie goe alway before our worke: And it is also to be obserued, that it shall oftentimes seeme vnto thee, that thou hast obtayned this distrust of thy selfe, and confidence in God, and yet it is not so: and the effect which will proceed of thy often fallinges, shall make this manifest vnto thee.


If therfore when by chance thou fallest, thou be vnquiet, deiected, and perceiue thy self to bee brought to a kinde of despaire of beeing able to goe forward, and to doe well: it is an euident signe that thou diddest

dest trust in thy selfe, and not
in God: and if thy sadnes and
distrust be great, great was
thy confidence in thy selfe, &
litle was thy trust in God. For
hee that altogether distrusteth
himselſe, and trusteth in God,
when he falles he woondereth
not at it, he is not deiected or
discouraged, acknowledging
that this doth happen through
his owne weakenes: neyther
doth diminish his confidence
in God, but hatyng aboue all
things the sinne which he is
fallen into, with a quiet and a
peaceable sorrowe for the of-
fence of his diuine maiestie
with lesse trust in himſelf, and
greater confidence in God. and
with greater corage thā before
folows his enterpriſe, and pur-
ſues his enemies euen to death.

Of Trust and Confidence

Would to God that these things were wel considered of certaine persons, that pretend to be spiritual, who when they fall into any defect, can not nor wil not be in quiet, & sometimes by reason of this anxiety rather then for anye other respect: wil needes out of hand go & seek their ghostly father: vnto whome they ought to haue recourse principally to wash them selues from sinn, and also to get strength against the same, by the most hoiiy Sacrament of the aultar.




Of Exercise : and first of the Vnderstanding, which we ought to keepe free from curiositie, and ignorance.

Chap. 4.

IF we haue but onely the distrust of our selues and confidence in God, we shall neuer be able to get the victorie of our selues, but rather shall runne headlong into all kind of euill. And therefore besides these, Exercise (the third thing mentioned before) is necessarie.

This Exercise must bee practised principally with the Vnderstanding and Will.

The Vnderstanding must

Of the Exercise

bee kept from twoo things,
from ignorance, and from cu-
riositie.

From ignorance that it may
bee bright and cleare to know
that which is necessary for the
ouercomming of our vitious
passions: which light may be
obtained two maner of waies.

The first and principall, is
praier, praying vnto the holy
ghost, that he will vouchsafe
to infuse the same into our
hearts.

The other a continuall ex-
ercise of a profound confide-
ration of things as they are in
themselues, and not as they ap-
peare to be; for thus exercising
our selues, we come to know
the truth of those things which
are truely good: and the false-
hood and vanitie of the other,

which

of our Vnderstanding.

which neuer performe that
which they promise in shew,
& take away the peace of our
heart.

Now deare Daughter be at-
tentive to that which I shal say
vnto thee, for it is of great im-
portance, that thou mayst well
know the nature and qualitie
of those things, which by sun-
drie occasions present them-
selues before thee; it behoueth
thee to haue a speciall care, to
haue thy will purged, and free
from all loue and affection
that is not God, or meane a to
bring thee God.

For, that the vnderstanding
may discerne wel and rightly:
it is necessary that it do behold
and consider the obiekt set be-
fore it, before that the will do
fasten the affection vppon it,

for at that time the vnderstanding is free and cleare, & wel able to discerne: but if the wil haue once placed th'affection, the vnderstanding then, doth not discouer the thing as it is. For so much as that affection which is placed in the midst, darkneth in such sort the vnderstanding, that it esteemeth better of the same, then it is in effect, and for such sheweth it vnto the will, which by that is brought to loue it more ardently.

By which increase of loue, the vnderstanding is yet more blinded; and thus blinded, it maketh the thing, to seem vnto the will farre more louelie and good then before, whereby it comes to passe, that these two powers miserably conti-

nue

of our Vnderstanding.

nue euer to walke as in as circle from darknesse, into more obscurity, and from error into greater errors: and therefore thou must bee very diligent, and vigilant in this point, neuer to set thy affection vppon any thing whatsoever, if it bee not first knowne, and well examined by the light of vnderstanding, but especially by the light of grace, and prayer: the which I exhort thee to do, not onely in all other things, but euen in them also, which are holy and good: for although they be so in them selues, yet it may happen, that for circumstance of time, of place, and of measure, or in respect of obedience they be not so for thee, and therefore many persons in very commendable, and ho-

Of the exercise

ly exercises haue indaungered themselves.

Also wee must keepe our vnderstanding with great warinesse from curiositie, that it know not any thing that may let or hinder our victorie, for which cause thou must pursue to the death all curiositie of earthly things not necessarie, although they be lawfull: restrain euer thy vnderstanding what thou canst, and loue to make it foolish to newes or alterations of the world (be they great or little) let them be to thee as though they were not at all.

And if they be offered vnto thee, oppose thy selfe against them. In the desire of knowing heauenly things, be sober, and humble, not willing to know

know any other thing but
Christ crucified, and his life, &
death, abandon all other things,
for so thou shalt greatly please
God, who accompteth them
his deare friends, that only de-
sire of him that which is suffi-
cient, to loue his goodnes, and
to hate themselues, euery o-
ther thing which men desire,
and seeke after, is all but selfe
loue, and spirituall pride. If
thou do thus, thou shalt escape
many deceits, for the Deuill
seeing that in them which at-
tend to spiritual life, the will is
coragious and strong, assaieth
to batter the vnderstanding,
that by this waye he may be
Maister both of the one & the
other: wherefore sometimes to
these men he geueth deepe and
curious conceits, especially to

Of the exercise

those that haue sharpe and great wittes: to the intent, that being occupied in the same wherein they falsly persuade them selues to enioye G O D, they may forget to purge their heart, and to attend to their owne mortification, and the knowledge of them selues: Thus they fall into the snare of pride: and make to them selues an Idole of their vnderstanding, wher vpon it ensueth that by little and little (at vnawares) they beginne to be perswaded, that they need not the counsell and direction of others: A thing very dangerous and very hard to be cured, the pride of the vnderstanding being more dangerous then that of the will; for hee that is proud of wil, wil sometimes

obay

of our Vnderstanding.

obay because he houldeth an other mans opinion to be better: But he that doth assuredlie belecue his owne opinion to be best, by whom can he be cured? how wil he submitte himself to another mans iudgment, when he taketh it not to be so good as his owne? If the eie of the soule which is the vnderstanding, wherwith it ought to see, & heale the pride therof be blind, and full of the same pride, who can cure it? & if the light become darknes and the rule, be crooked, what wil become of the rest? Therefore see that thou in time oppose thy selfe to such a dangerous pride, before it pearce the marrowe of thy bones Blunt the sharpnes of thy vnderstanding, submitte easilie thy iudg-

ment

Of the Exercise

ment to an other mans , be-
come foolish for the loue of
God , and thou shalt
bee wiser then
Salomon.



*Of the Will : and of the ende
whereunto wee must di-
rect all our actions.*

Chap. 5.

IO become one spirit with
God , it is not enough to
haue good desires , and to bee
prompt and ready to good
workes ; if we doe not all as
moued by him , and to the end
only to please him. In this we
shal haue a great conflict with
nature : for nature beeing
drawen and moued by some
particular commoditie or de-
light , many times more subtil-
lie,

lie, and sweetly, doth fasten & feed it selfe in spiritual thinges then in other things, wher vpon when any thing hapeneth, proposed and willed by God, sodainly it doth will, and desire it, not as moued by the will of God, nor to the ende onely he may haue the same will with him, but for some good or contentment, which it deriueeth from willing the thinges willed by God. To auoyd this snare, which will hinder thee in the way of perfection; and to accustome thee to will, and worke euery thing, both as moued by god; and with pure intention to please him only (who wil be only the beginning and finall ende of all our actions & thoughts) thou shalt obserue this maner; whe

any

Of the Exercise

any thing willed by God, shall offer it selfe vnto thee, doe not incline thy will vnto it, before thou hast first lifted thy vnderstanding into God, to see that it is his will: that thou desire it, both because his wil is such, and also to please him onely And by this will thy wil being moued, & drawne, let it afterwards bend it selfe to will it, as a thing willed by God and for his good pleasure only, and glorie: And in like manner when thou wouldest refuse the things not willed by God, refuse thou not vntill firste thou haste fixed the eye of thy minde, on his diuine will, in such maner as we haue said. And consider that many times it shall seeme vnto thee that thou hast this motiue, and yet

it is

of the Will.

it is not so : for nature doth secretly seeke it self, wherefore it oftentimes happeneth, that, that which is willed , or is refused meerely or principally for our owne interest, doth seeme to vs to bee willed , or not willed, to please or not to displease God.

Therefore in the beginning of euery action, spoyle thy selfe as much as thou canst of all mixture, whereby thou maiest intermeddle any of thine own interest : and determine not to worke or refuse any thing, till first thou feele thy selfe moued & drawen vnto it by the only and pure will of God. If in those actions which quickly passe, thou canst not alwayes actually feele this motion, content thy selfe with a virtual in-

ten-

it is

Of the Exercise

tentiō, to please in euery thing thy Lord God alone: but in the others, it is expedient to feele it actually in the beginning, as I haue saide, & when the long continuance of the saide actions bring daunger to make this exercise forgotten: take heede that thou renew it often, and keepe it waking, euen to the last, to auoyde the deceits of nature, which is euer ready to turne to it selfe, & therefore verry often in processe of time altereth the obiects, and chaungeth the endes of our workes.

The seruant of God which is not circumspect in this, many times beginneth a worke with a motion for to please his Lorde onely; but after, by little and little, not taking heede to himselfe, holdeth on in such

fort

fort, delighting in the same, that hee forgetteth the diuine pleasure, and doth so conuert him selfe to this delight, or some profite or honour that may happen vnto him, that if the same God doe hinder him by infirmitie, or other accidēt, or by the meanes of anye of his creatures, hee remayneth wholly troubled, disquieted, and malecontente, and with greate difficultie is hee drawn to will so much as his Lorde would haue of him Wherefore recollect thy selfe well, & keepe alway this holie motiue quicke and liuelye in all thy workes. The which is of so greate force and vertue, as a man woulde hardly belecue, so that a thing, (let it bee base and little as thou wilt) doone

with

The battell of

with this intent, to please God
onely, and for his onely glory,
is infinitlie more worth then
many other thinges, of moſte
greate price, & vlew, which
are doone without
this motiue.



*Oftwo VVills which are in man
and of the Battel bet-
ween them.*

Chap. 6.

THou muſt vnderſtand O
daughter, that in vs ther are
two Wills: the one of reaſon,
and therefore called reaſona-
ble, and ſuperior: the other of
ſence, which is called ſenſually,
and inferiour: the which is
alſo vſually ſignified by theſe
names of ſence, appetite, fleſh,

and

and passion.

And although both these may be called Will, yet neuertheless, because reason it is which maketh vs men, when wee will any thing with the sense only, it is not vnderstood that it is truly willed by vs, vn- till such time as we incline by our superior will, to will it.

Hereupon all our spirituall Battell principally consisteth in this, that this superior Will being placed as in the midst between the diuine wil, which stands aboue, & the inferior, which is that of the sence, continually assaulted by the one and the other, whilst either of these assaieth to draw it and to make it subiect, and obedient vnto them.

To those that haue alrea-

The batell of

dy got the habite of vertue, or vice, and intend alway to procede in the same, this fight is not painfull, for the vertuous easely agree vnto the diuine will, the other follow that of the sence without any difficultie.

But they which are full of the euil habites of vice, (especially in the beginning) finde great paine and trauell, when they resolue to change their wicked life into a better, and taking them selues from the world, and from the flesh, do giue themselves to the loue and seruice of Iesus Christ.

For the strokes which the superior wil then sustaineth of the diuine wil, & of the inferior, (which alwaies are skirmishing with it) are mightie

and

and strong, and makes it well
to feel them, not without great
noyance of the combatants.

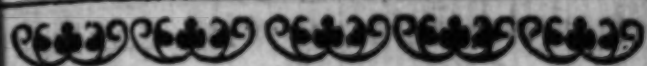
None may presume euer to
ariue to any degree of vertue,
nor to be able to serue God, if
he wil not labour in good ear-
nest, and support the paine
which is to be felt in leauing
those delights, whereunto at
first his affection was fast tied.

Hence it commeth to passe
that very fewe attaine to the
state of perfection, because
like cowardly souldiers they
will not stand fast, and con-
stantly fight, and suffer the
dints, which the resistance of
an infinite number of their self
wills bringeth with it, which
dooth alwayes fight against
them: but retiring backe, leaue
their weapons & themselues

The battel of

in the power of their enemies
who tyrannize ouer them.

Here is laide open a deceit
by so much the more daunge-
rous, as it is lesse perceiued,
that many which attend to the
spiritual life, being louers of
themselues, more then is re-
quisite (and yet in trueth they
know not how to loue them-
selues) for the most part chuse
those exercises, which most
do please their taste, and they
leauē the other which touch
the quicke of their natural in-
clinations & sensual appetites
against the whiche all reason
would they should turne al
the force of their
fight.



*Of the manner how to fight against
the motions of our sensuality,
and of the actions which the
Will hath to bring forth
for to make the ha-
bite of vertue.*

Chap. 7.

WHensoeuer thou art as-
saulted by the will of
the sence : that thou maist
draw nearer to the will of
G O D, (which knocketh and
calleth vppon thee, to the end
thou maist oppose thy selfe, &
make resistaunce against thy
sensualitie) in diuers manners
thou must exercise thy selfe.

First when thou art assaul-
ted by the sence, it behooueth,
thee to resist couragiouslye,

C

that

The manner of fight.

that the superior will, consent not to his motions.

Secondly, when they bee ceased, thou must stirre them vp againe in thee, to repressse them with greater violence.

Afterwards it is necessarie that thou recall them to another new combate, to the end that thou maye driue them from thee, with a certaine disdain and abhorring.

These two stirrings vp, and prouocations to battell, thou must vse in euery passion, and defordinate appetite, except in carnall motions, whereof I wil speake hereafter in their place.

Last of all, thou must make acts of contrary vertues: let vs put an example. Thou arte peraduenture tempted with

the

against our Passion.

the motions of impatience; if thou then retire thy thoughtes, and ponder with thy selfe attentiuely, thou shalt feele that they beate continually against the superiour will, to make it yeelde and encline vnto them.

In this thou must exercise thy selfe with redoubled feruor, opposing thy selfe to eue-ry motion, so that thy will do not consent, nor euer giue o-uer this fight, vntil thou see that thy enimie as wearie, and dead, render himselfe vanqui-shed.

But thou must vnderstand that whē the diuel perceiueth that wee couragiously oppose our selues against the moti- ons of any passion, hee doth not only, not stirre them vp in

The manner of fight

vs, but being stirred vp, he as-
sayeth (for that time) to appease
them, for feare we should by
exercise, obtaine the habite of
the contrary vertues.

Therefore when thou find-
est thy selfe in peace, reduce
sometimes to thy memorye,
& recal to battel, those things
which prouoked thee to im-
patience, and stirre them vp in
such maner that thou feele thy
selfe mooued by them in thy
sensitiue part, and then enfor-
cing thy selfe to a newe com-
bate, with often and forcible
wills, repress his motions.

And because it often hap-
neth, that although we do put
backe our enemies, (because
we know we do well, and do
please God therein (yet not-
withstanding, for that we haue

them

against our Passions.

them not in hatred we are not out of danger, an other time to be overcome of them.

Therefore thou must anew set vpon them, and beate them back from thee, not only with a repugning, but with a disdainfull will, vntill thou haue made them odious and abominable vnto thee.

Finally to adorne thy soule with habits of vertue, it suffiseth not, that with these exercises aforesaide thou resist thy vitious passions, but it is necessary also thou bring forth acts of the vertues wholly contrary to these passions.

For example, if one giue thee occasion of impatience, thou oughtest not to content thy self to driue away this passion, but moreouer thou must

The manner of fight.

desire often, and very often to be prouoked in the same manner, and by the same person, enforcing thy self to feele contentment in the former trauel, expecting and purposing to suffer as yet much greater.

And if the vertue be such as do require it, thou must also put in practise the exterior workes thereof, as in the example afore saide, vsing towards him which molested thee, words of humilitie and loue, shewing thy selfe ready (according to thy estate) to do him any pleasure or seruice.

And although these workes be accōpanied with so greate faintnesse, and weaknesse of spirit, that it should seeme thou dost the same wholly against thy will, yet thou must not in

any case, leaue it vndone : for
although they bee neuer so
feeble, yet they keepe thee
firme in the Battel, and make
thee way to obtaine the vi-
ctorie.

And further thou must ob-
serue, that thou oughtest not
only in the afore said maner, to
fight against the great and ef-
fectuall wills of any vice, but
also against the little, and slow
motions of the same vice : for
these are they which open the
waye to the greater, which
work afterwards in vs the vi-
tious habites.

And of the litle care which
some haue had to roote out
these litle wils after they haue
ouercome the greater, it hath
hapned vnto them afterward,
that when they least thought

The manner of fight

vpon it, they haue found them
selues assailed afresh, and ta-
ken by the same ennemies,
more forcibly the at the first.

And besides this also, thou
must mortifie and break some
times the wils of lawful things
(so they be not necessarie) for
by this means thou shalt make
thy self more ready to mortifie
thy selfe in the other, and thou
shalt doe a thing most grateful
to thy Lord and Master.

Deare Daughter, I tell thee
plainely, that if thou holde on
in these exercises, with in short
time, by the helpe of GOD
thou shalt profit much in spi-
rite.

But if thou proceede in any
other sort, and with other ex-
ercises, although they seeme
excellent vnto thee, and of so

great

great taste, that they hold thee alwaies as it were in a sweete conference with Christ crucified : yet do not perswade thy selfe, that thou shalt euer obtaine to be truly spirituall.

And thou must vnderstand that as the vicious habites are caused by many and often actions of the superior wil whilst it giues place to the sensual appetites, so on the contrary part, the habites of the Evangelical vertues are gotten with conforming our selues more and more often, to the motions of the diuine will.

And as our will can neuer be vertuous and diuine, although it be earnestly called vppon, & as it were fought withal by inspirations and grace, from God whilst it dooth not con-

How to fight with the will

sent vnto it: So shall it neuer
be vitious, & earthly, although
it be much assayled by the
inferiour part, vntill it
giue place, and in-
cline to the
same.



*What wee ought to doe when the
superior Will seemeth to be
ouercome and wholly
suffocated.*

Chap. 8.

ANd if sometimes it seeme
vnto thee that the supe-
rior wil is not able to preuaile
against the inferior, because
thou dost not feele in thy self,
a certaine effectuall will: not-
withstanding stand fast, and
giue not over the fight, for
thou

when it seems to be overcome.

thou must account thy selfe superior, till manifestly thou dost see the selfe to haue yeelded. For our superior will ha-ving no need of the concourse of the inferior wills, although in these it findeth al maner of resistance, yet may it notwithstanding will, what thing soe-uer, and as often, and for what end it seemeth best, howsoe-uer nature in the meane time doth kicke and resist; howsoe-uer the world doth murmur, and the diuell rage.

And if these ennimies at sometimes should assaile thee and as it were hold thee fast with so great violence, that thy will as it were suffocated or choaked (that I may so say) should seeme to want breath, and haue no power to bring

How to fight with the will

forth any act of contrary wils;
in this case, help thy selfe with
thy tongue, and defend thee,
saying: I yeeld not vnto thee, I
will none of thee; after the ma-
ner of him, that hauing his
enemie vpon his backe, hol-
ding him downe, not being
able to thrust at him with the
pummell of his sword. And
as a man in this case will assay
to leape backward, that he
may bee able to giue him the
thrust, so thou being retired
into the knowledge of thy self
(that thou art nothing, & can
doe nothing) and with confi-
dence in God, that can doe all
things, giue a blow to this ene-
mie thy passion, with saying,
helpe me O Lord, helpe mee
my God, help me sweet Iesu,
and blessed Mary.

Thou

when it seems to be overcome.

Thou maiest also when thy enemy giueth thee any time, helpe the weakenesse of thy will, with recourse vnto thy vnderstanding, considering diuers poynts; by consideration whereof, it commeth to passe, that thy will may take breath, and force against her enemies, As for example, if thou be in any persecution or trauell so assailed by impatience, that thy will may seeme not to be able, or at least is not willing to beare it, thou shalt then helpe thy selfe with consideration of these poynts following, or some other.

First, thou shalt consider whether thou haue not deserved this persecution, or trauel; and if thou deseruedst it, ha-
uing giuen occasion vnto the

same:

How to fight with the evil.

same, then all equitie and iustice requires, that thou beare the blow which thy own proper hand hath giuen.

Secondly, but if thou find thy self not to be faulty in that particular matter, then turne thy thoughts to thy other sins, for the which God hath not as yet chastined thee, nor thou thy selfe as thou oughtest hast punished them. And seeing that his mercy hath chaunged the punishment of them, that should haue bin eternall, or at the least temporall (but that of purgatory) with a little present affliction, it is thy part to receiue it willingly, and with thankesgiuing.

Thirdly, and if perhappes thou shouldest seeme to thy selfe to haue doon great

pen-

When it seems to be overcome.

pennance already, and to haue little offended the maiestie of God, (which thing notwithstanding thou neuer oughtest to belecue) thou must consider, that into the kingdome of God none doe enter, but by the gate of denying themselves, and of patience; for by this way also the Sonne of God did enter, and all his other members.

Fourthly, if thou couldst enter by any other way, yet for the lawe of loue, thou oughtest not to desire it, seeing that the Sonne of God himselfe with all his followers are entred by the waye of thornes and crof-
ses.

Lastly, remember that the greatest and principall confi-

de-

We must not flie

deration whiche thou art to vse, not onely in this , but in euerye other occasion to giue force vnto thy will , is this: that thou turne thy thoughtes to the delight and contentmēt which almightie God (for the loue he beareth thee) is to receiue by euery acte of vertue, and by the mortification of any sensuall appetite, which he shall perceiue thee to labour in, like a noble warriour, in the battle which thou hast vnder taken for his sake.



That wee ought not to flie the occasions of Combate.

Chap. 9.

Esides all this that I haue saide vnto thee , which

thou

the occasions of Combate.

thou must doe , to cloath thy self with the habits of vertue: I put thee in mind, that it is not conuenient , that thou flye from the occasions of combat, which offer themselues vnto thee; and that if thou wilt get the habites of any vertue, (as for example of patience) it is not good that thou shouldst with draw thy selfe from those persons, actions, or thoughts, that moue thee to impatience: wherefore thou oughtest not to shunne, but rather, to hold as deare, the conuersation of any person , that may be grievous vnto thee , and conuersing with him , thou oughtest to keepe thy mind readie and prepared to suffer any troublesome, or displeasing thing whatsoeuer which may hap-

We must not flie

pen by him : for doing otherwise, thou shalt neuer accustom thy selfe to patience.

So also in like maner if any worke be noysome, and irksome to thee, either by it selfe, or for the person, that hath imposed it vpon thee, or because thou wouldst doe some other thing, that doth better content thee : leaue not for all that to take it in hand, and to continue the same troublesome actions although in doing of it thou shouldst finde thy selfe vnquiet, and leauing it, thou shouldst be in rest : for thus thou shouldst neuer learne to suffer, neither that should be any true quiet, thy mind not being purged from passion.

The same thing I saye vnto thee concerning thoughts,

which

the occasions of Combate.

which sometimes disturbe, and trouble thy mind, that they are not wholly to be driuen from thee, but rather to be esteemd, for with the trouble they bring thee, they accustome thee to suffer crosses & contrarieties.

And he that shal otherwise instruct thee, doth rather teach thee to flie the grieve which thou feelest, then to obtain the vertue which thou desirest.

Yet notwithstanding it is very true, that it behoueth a yong champion or a new beginner to behaue himselfe, and skirmishe in these aforesaide occasions, with warinesse and dexteriete, sometimes to encounter them, sometimes to giue ground, according as more or lesse he hath obtained the habite of vertue.

But

We must not flie &c.

But for all this he must neuer quite turne his backe from the fight, and flie in such sort that he seeke wholly to forsake all trouble and irkesomenesse, for hee which at that time should saue himselfe, being at another time assailed, should not haue then in his neede, wherewith to defend himselfe from the blowes of impatience, vnto the which he should lie open, with great daunger whē they doe fall vppon him, because he should not bee armed, and strengthened with the habits of the contrary vertue. These admonitions serue not in carnall vices, of the which (as I haue saide)

I will intreate by themselves.

Of the manner how to resist the
sodaine motions of
Passions.

Chap. 10.

THE that is not yet accusto-
med to beate backe the
suddaine blowes of iniuries
or other contrarie things, to
obtaine the vse thereof, must
accustome himselfe to foresee
them, and to wish them often-
times, expecting them with a
prepared mind.

The maner to foresee them
is, that thine owne state and
condition beeing weighed,
thou consider also the persons
and the places, where and with
whō thou art to deale, wher-
by thou mayest easily conie-
cture

How to resist sodain motions.

Etare that which may happen vnto thee.

And if any other aduerse, or contrary thing not thought vpon before doe happen vnto thee, besides the help which thou hast already gained, by preparing thy mind for other things which thou didst foresee, thou maist further help thy selfe with this other manner.

Sodaynely when thou beginnest to feele the first touches of an iniurie, or other painefull thing, bee readie to enforce thy selfe, to lift v p thy mind to God, considering his ineffable bountie, and loue toward thee, with which he sendeth this aduersitie, to the end that thou suffering it for his loue, may drawe more neare

and

How to resist sodaine motions.

and be vnited vnto him: and seeing how much it delighteth him, that thou suffer it, turne thee afterwards to thy selfe, in maner of reprehension, saying in thy mind: ah why wilt thou not suffer this crosse? which not these, or those men, but thy heauenly father most louingly doth send thee. Afterwardes returne to the crosse, and embrace it with the greatest patience, and ioy that thou canst.

And if in the beginning thy passion so preuaile in thee, that thou canst not lift vp thy heart vnto God, but shouldst remaine wounded, seeke notwithstanding this, to do it as if thou hadst not bin strooken. But for a true and effectuell remedie against these sodaine motiōs, thou art to take away

in

How to resist sodain motions.

in time, the cause from whence they proceede.

For example, if by the affection which thou hast to any thing thou dost finde, that when thou art troubled in the same, thou art wont to fall into some sodain alteration of mind, the maner to provide for that in time, is, that thou accustome thy selfe to take away the affection vnto the same, but if the alteration proceede not of the thing, but of the person in whom (because thou hast no liking of him) every little action doth grieue & moue thee, the remedie is, that thou enforce thy selfe to loue the same person, and to hold him deare.

Of the manner how to fight a-
gainst the sinne of
the flesh.

Chap. II.

Against this vice thou
must fight with particu-
lar, and different meanes, from
other vices, therefore thou must
haue regard vnto three times,
that is to say: before we be
tempted; when we are temp-
ted; and after that the tempta-
tion is past.

Before the temptation;
thou must not striue with
the vice of the fleshe, but
with the causes from which
it proceedes.

First, therefore thou must
flie all conuersation (which is

D neuer

How to flie

neuer so little daungerous) as much as thou canst, enforcing thee not to shew familiarity, or vtter words of affection, but with a modest grauitie, briefly to deale so farre as necessitie shall require.

Secondly thou must flie idlenesse, and keepe thy selfe euer busied with thoughtes and workes, agreable to thy vocation.

Thirdly, neuer resist the will of thy superiors, but yeeld thy selfe, and execute al things which they shall commaund thee.

Fourthly, neuer iudge rashly of thy neighbour especially concerning this vice; but if he should apparently fal, yet haue compassiō vpon him, disdain him not, despise him not, but

gather

the sinne of the flesh

gather the fruite of humilitie, debase thy selfe euen vnto dust and trembled at thy selfe, and with prayer draw nearer vnto God: for if thou be ready to iudge and dispise others, God will correct thee, (but to thy cost) by permitting thee to fall into the same vice, that by this meanes thou maist know thy pride, and beeing humbled, thou maist procure remedie, both to this and that, or if thou do not fall, it may neuerthelesse be doubted in what state thou standest.

Fiftly and last, thou shalt take heed that when thou feelest abondance of spirituall delights, thou doe not vainely please thy selfe: as being perswaded that thou art worthy of some account, and that thy

How to flie

enemies are no more to assaile thee.

In the time of temptation consider first, whether it proceede of an externall, or internall cause: externall I meane the conuersation and speeches which may stirre vp this vice: and the remedie thereof is, to flie, as I said before.

The inward cause proceedeth, either of the lustinesse of body, or of the thoughts of the mind, which come by our euill habites: or by suggestion of the diuell.

Touching the first, it is needeful to chastice the body; with fasting, and disciplines, haire cloth, watchings, and otherlike austeritie, as discretion & obediēce shall appoint thee.

Concerning thy thoughts,

the

the remedies are, Meditation, Prayer, and to occupy thy selfe in sundrie exercises, conuenient for thy estate.

I wold not haue thy meditation to be about certain points, which many bookes set forth for remedie of this temptatiō, which are to consider the vilenesse of such a vice, the insatiablenesse, the discontentment, the punishment, the daungers, the consuming of goods, of life, of honor, and eternall damnation: for that is not alwayes a secure meane to overcome the temptation; the true remedy being to flie altogether, not onely from those thoughts themselves, but also from euery thing that represents those thoughts, although they bee neuer so contrarie to.

How to flie

the same, for although the vnderstanding by one way driue them away, yet by another it giueth occasion and danger of delight.

Therefore thy meditation for this matter ought to be vpon the life and passion of our Saviour. And if in this meditation against thy will, these thoughts come into thy mind, and more then they are wonte molest thee (as assuredly sometimes it will happend) yet for all that bee not discouraged; nor leaue thy meditation, no not to resist them: turne not thy selfe in any sort to the, but follow thy meditation attentiuely, not esteeming at al those thoughts, as if they were not thine, this is the true way to resist them, although thou shouldest

dest

the sinne of the flesh.

dest find thy selfe continually assaulted with them; neither euer dispute with such thoughts whether thou haue consented to them or no, for this is a deceit of the diuell, vnder pretence of good, especially seeing that when thou art quiet afterward, and by the counsell of thy spirituall Father thou maist know the truth. And see that alwaies thou faithfully discouer to thy ghostly father euery thought, and be not ashamed; for if against al our enemies we had need of humilitie to ouercome them, in this we haue more need, then in any other whatsoeuer.

Concerning praier for this effect, it must be made with often lifting vppe thy mind to God, with virtuall intentiō to

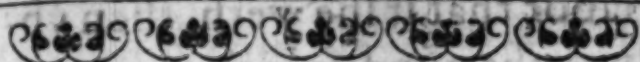
How to flie

pray for victory ouer this vice, without turning thy thought actually vnto it, for that is a dangerous thing: and let this suffice thee now for thy defence in the time of temptation.

That which thou hast to doe when the temptation is past, is this, although thou seeme neuer so free, and secure to thy selfe: yet that thou stand aloofe, and not so much as euer remēber those obiects which did cause the temptation, although for some respects of vertue, or some other good, thou feele thy selfe moued to doe otherwise, for this is a deceit of our vitious nature, and a snare of the diuell.

Of

Of Negligence.



*Of the manner how to fight a-
gainst Negligence.*

Chap. 12.

THat thou mayst not fall
into this most dangerous
vice, thou must endeuer by all
meanes possible to aunswere
with readinesse of mind, eue-
ry good inspiration, and to flie
all earthly consolation curiosi-
tie, and superfluous businesse,
that appertaine not to thy e-
state.

And because to Him that is
fallen into negligence, there
is no better remedie, then to
doe some good worke, & the
negligent man loatheth euery
worke though neuer so good,
hauing his eie mote vpon the

Of Negligence.

labor that it sheweth, then vpon the good which it promiſeth: therefore it is needefull to diſcouer this good vnto him, making him to vnderſtande, that one only liſting vp of the mind to god, and one bowing of the knee to the earth, for his honour is more worth then all the treasures in the world. But the labor that is to be taken, in ſo doing, muſt be hid in ſuch ſort, that it ſeeme to be leſſe then it is.

Thy exerciſe peraduenture requireth a whole howre of prayer, and to thy negligence this ſeemes too much. Therefore with this beſeeching and ſweete deceit, as it were perſwading thy ſelfe that halfe a quarter of an howre is inough, ſettle thy ſelfe to praier for this
little

Of Negligence

little space of time.

For in this maner breaking thy negligence, thou mayst with facilitie hould on another halfe a quarrer, and thus continue from space to space. And if in this also thou shouldest find difficultie, leaue off for a while thy exercise that it irke thee not too much, but after a litle space returne to it againe.



*Of the gouernement of the
senses.*

Chap. 13.

THy senses (by the which our enemies are wont to enter) thou shalt keepe in such sort, that they may be gates, by the which thy God may enter in. When thou dost peaceiue

thy selfe too much busied about any creature, penetrate with the internall eye of thy soule, to thy God hidden there in, who giueth being to the same thing, and then returne to thy selfe, & behold him also in thee, in like manner, to whō thou mayst say in this sort.

Thou art (my Lord) present indeede, more vnto me, then I am to my selfe, and I vngratefull and carelesse, thinke not on thee, loue thee not, honor thee not. Or againe; some other times thou maist lift vpper thy vnderstanding to the incomprehensible greatnes, and perfection of the same Lord, reioycing in thy selfe to see in him so great good as he possesseth, yea more then if it were thine owne, feeling grea-

Of thy senses.

terioy that he is incomprehensible, then if he did not exceed thy capacitie. And when thou seest in any reasonable creatures, power, wisdom, bountie, iustice, and other perfecti-
ons, list vp thy selfe to God and say in thy mind: behold the litle riuers of the fountaine vncreated, and of the infinite sea of all goodnesse.

And feeling thy selfe to be delighted with the beautie of creatures, quickly passe from that with thy thought to the supernall beautie, and delighting thy selfe onely in it, thou shalt say: when shall I my Sauer take onely in thee all my delight:?

By another manner, thou maist auoide this delectation: as soone as thou perceiuest thy
selfe

selfe to be drawn with any delectable object, behold with thyne vnderstanding, that vnder this delight, there lieth the infernall serpent, prepared to kill thee, or at the least to wound thee, against whom thou shalt thus say: ah thou cursed serpēt, how secretly dost thou lie in wait to venom me?

Afterward thy mind being lifted vp to God, thou shalt say: Blessed be my Lord God which hath discovered my enemy which did lye in waite to kill me.

In the variety of diuers other accidents, thou mayest thus exercise thy selfe, when, for example, thou art oppressed with sorrowe, or doest suffer heate, cold, or any other painful thing, thou shalt lift vp thy
mind

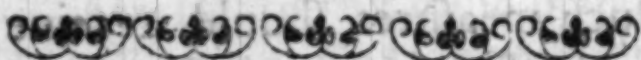
Of thy senses.

minde to that eternal wil, whos pleasure it is, that thou in such measure, and at such a time doe feele that discommoditie: wherefore full of ioye thou shalt say in thy heart: behold in me the accomplishment of the diuine will, which from the beginning thou hast disposed that I in such time, and with such measures should receiue and suffer this; and the same thou shalt doe in other accidents also: as when the skies are filled with clowdes, when it raineth, is windie or fair weather, & in any other thing that doth happen vnto thee. And that euen when thou dooest reade, thou maist keepe our Lord in thy presence, ascend wyth thy thought to him, and beholde him vnder those

words,

How to fight against enemies.

words; & receue them as from his diuine mouth, and when any good thought commeth to thy mind sodainely turne thy selfe to God, and with lowly reuerence adore him, acknowledging that thought to proceede from his diuine maiestie, and thanke him for it.



Of the order how to fight against thy enemies.

Chap. 14.

THe order to fight against thy passions, is, that thou enter into thy heart, and there seatch with diligent examination, with what passions thou art principally posselt, & with what other thoughts, and affe-

ctions

How to fight against enemies.

ctions, thou art in conflict, and afterwards bend thy weapons against that enemy that then actually, and more neare doth molest thee: but in time of tranquillitie thou must attend to expugne that whiche is wont more to indamage thee, and is more displeasing in the eyes of our supreme Lord.



*What we ought to doe when
wee are wounded.*

Chap. 15.

WHÉ thou art fallen into any defecte through frailtie, & weaknesse, & sometime euen through will, & malice, turne thee sodainly vnto God, with the knowledge and hatred of thy selfe, saying with

an

What we ought to doe

an inflamed heart vnto him
beholde O my Lorde I haue
done euen like my selfe, nei-
ther can I expect any other
thing of my selfe then to fall:
O my Lord and Sauior I am
sory for it, neither could I haue
stayed my self here, if the hand
of thy goodnesse had not stai-
ed me, for the which I yeeld
thee humble thanks : do thou
O Lord like vnto thy self, per-
mit me not to liue in thy dis-
grace, neither that I may any
more offend thee. And this
beeing ended, do not turne
thee to thinke , whether God
haue forgiven thee or no? for
so to do is pride, disquietnesse
of mind, losse of time, and a
snare of the diuell.

Therefore leauing thy selfe
freely in the hand of the diuine
pietie,

When we are wounded.

perie , continuethy exercise,
as though thou hadst not fallen. And if thou happen to fall many times a day, and be wounded, do the same things with no lesse trust the second the third, and also the last time then the first.

This exercise by so much displeaseth the deuill, by how much he seeth it pleaseth God, and therefore he doth hold vs at it were fast bound, and seeketh to make vs so very slothfull, that many times we leaue to doe it. Therefore by how much thou findest the greater difficultie in this, by so much thou oughtst, to vse the greater violence, renewing it more then one time in one fall.

And if yet after the fall thou finde thy selfe disquieted, a-

shamed

What we ought to doe

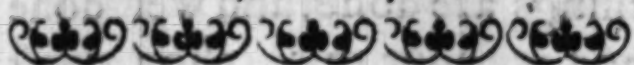
shamed, and discomforted: the first thing that thou must doe, is, that thou recover the peace and tranquillitie of hart, and being so quieted and set in peace turne thy selfe then afterwards to God; for that disquietnesse that vseth to remain after sinne committed, hath not for the obiecte, the offending of God, and the loue of him, but thy owne priuate losse and dammage.

The waye to recover this peace, is; that thou forget thy selfe to haue fallen, and settle thy self to consider the ineffable bountie of God, and how he desireth, to vnite himselfe to thee, & make thee blessed in his eternall ioy, And after that with this or such like consideration, thou hast settled thy

minde:

when we are wounded.

mind : thou shalt turne thy self
to thy fall, doing as I taught
thee before, and at the time of
thy going to cōfessiōs (which
should be often) call them to
mind all thy defects, and open
thē sincerely to thy confessor.



*That a man should alwaies keepe
himselfe in peace.*

Chap. 16.

THat thou mayst keepe thy
hart, on euery side free frō
disturbance, and disquietnes,
thou must euer haue a guard
watching, the which alsoone
as it discouers any thing, that
may disturbe, or disquiet the
heart, sodainely may giue thee
warning, to the end thou maist
take thy weapōs to defend thee.

And

The peace of the mind

And if it happen (as many times and to too often it doth) that thou be troubled or disquieted, by any sodain assault, al other things set aside, attend first of al to pacifie thy mind for that beeing quiet, many things are done, and wel done and without this, thou canst not do any thing of any value besides that, thou dost thereby lye opē to the blowes of thine enemies,

The diuell dooth so much feare this peace (as a place where God doth dwell for to worke therein woonders) that oftentimes with the banners or ensignes of a friend he attempteth to deceiue vs with inspirations, which in appa-
rance are good, stirring vp in vs sundry good desires. The

deceit

to be conserued.

deceit whereof is knowne by the effects, because they take from vs the peace of our harts.

Therefore whē thy scowte-watch giues thee a sign of any new desire, let it not enter in but free from any proprietie, or wil of thine owne present it vnto God, confessing thy blindnesse, and ignorance, and earnestly beseeche him, that with his light he make thee see whether it come from him, or from the earth. And see that thou mortifie, the pronenesse of thy nature, before thou put in practise thy desire, yea although it should be from God; for that the worke following such a mortification, shall be more gratefull vnto him, then if it should be done with the greedines of nature; and some

time

The peace of the mind.

time the mortification will more please him, then the worke it selfe.

And thus abandoning the desires not good, or not embracing the good, til first thou haue repressed thy naturall motions, thou shalt be sure to keepe in peace, and in securitie the castle of thy hart; which also is needfull, that thou keep frō certaine inward reprehensions against thy selfe, which sometimes are of the deuill: although (because they accuse thee of some defect) they seem to come from God; by their fruites thou shalt know from whence they do proceede. If they make thee humble, keep thee peaceable, and diligent in doing good, and take not from thee thy confidence in God,

receiue

to be conserued.

receiue them as from God:
but if they confound thee, and
make thee full of pusillanimity,
distrustfull, and slow to doe
good, and especially in that,
that thou art reprehended in:
holde thee assured, that they
come from the aduersarie,
and therefore giue no
care vnto them, but
continue thy
exercise.



*How the diuell by way of purpo-
ses seekes to hinder some-
times the obtaining of
vertue.*

Chap. 17.

With another falsebaite
also the diuell assaieth
to deceiue vs, and that is with

E desires

That we must fight

desires and purposes which we make against those enemies, which be a farre off, and more stronger : leauing to fight against those which are neare vnto vs : with the which it is needfull for vs actually to fight for to ouercome our selues.

Hence arise greate losses, because wee are continually wounded, and we care not for the hurt, and esteeming such purposes as if they were facts; vainely we become prowde; whereupon at that very time, when we will not so much as beare one crosse word : we spend forsooth, long meditations, in purposing to sustaine for the loue of God, euen the paines of purgatorie.

And because in this the inferior

ferior part feeleth no repugnance, (as of a thing a far off) therefore we poore wretches, perswade our selues, to be in the degree of those that patiently, and actually sustaine great things. Thou therefore to auoide this deceit, purpose and fight with those enemies, that are at hand, and really make warre against thee: for by this thou shalt plainly perceiue, if thy purposes be true or false, strong or weake: but against those enemies which are not wont to trouble thee; I counsell thee not to wage battell, except thou probably perceiue, that within a short time after they are for to assaile thee: for that thou maist find thy selfe more strong at that time, it is lawfull to pur-

That we must fight

pose before: but for all that do not iudge thy purposes, as facts, if for some time indeede thou hast not bin exercised in the workes of that vertue. For in this case although we cannot ouercome some little defects which at sometimes (for the humble acknowledging of our selues) our Sauer leaueh vnto vs, yet then it is lawfull notwithstanding to make purposes of more high degrees of perfection. But when in smal things we are carelesse, not vsing any force to ouercome our selues in the same, the purposes of greater things is no other, but vanitie, and presumption, and deceit of the deuill,

remoues vs from good purposes.



In what maner the diuell enfor-
ceth himselfe to remoue vs
from the way of
verue.

Chap. 18.

THe malignant ennemie
vseth another deceit a-
gainst vs, whilst he seeketh to
remooue vs from the way of
vertue. A person findeth him-
selfe sicke, and seeketh with
patience to support the infir-
mitie: the aduersarie seeing
that if he continue thus, he shal
get the habite of patience, op-
poseth himself, and proposeth
vnto him a desire to do this or
that other good deede: and
suggesteth vnto him, that if he
were in health he might better

How the diuell cunningly

serued God, helpe himselfe,
and some others: and by little
and little he continues heating
this desire in him, in such sort,
that he maketh him vnquiet,
because he cannot attend to
those good exercises: and by
how much more the desire is
kindled, by so much more the
disquietnesse is made greater,
in such sort, that before he be
aware thereof, he is brought
to be impatient, with his infir-
mitie: not as an infirmitie, but
as an impediment to do those
workes, which vnquietly he
desired; when afterwards he
hath brought him to this point,
the craftie enemy by a subtile
meane, taketh from his mind
the intention of the diuine ser-
uice, and leaues him the naked
desire to deliuer himself, from

the

remoues vs from good purposes.

the infirmitie. And because this succeedeth not as hee would, he becommeth altogether vnquiet, and impacient, & thus leauing vertue, falleth into vice.

The remedy of this is, when thou findest thy selfe in any troublesome estate, to beware thou giue no place in thy self to the desires of what good so euer which at that time (thou being not able to performe them) may happen to disquiet thee for thy great profit. To this purpose I doe aduertise thee, that it often happeneth that a man being impacient, for the paine or trouble that doth grieue him, couereth the vice of his impatience, vnder the pretence of zeale of some good, wher vpon the sicke

How the diuell cunningly

man, impatient for his disease, saith that his impatience is not for the paine of sicknes, but because he hath bin the cause of it, or because hee is a trouble or hinderaunce to others, or because hee cannot attend to sundrie exercises and workes of the spirit.

Thus the ambitious man that cannot obtain his desired dignity, whilst he complains of others, doth couer himselfe with saying, that this doth not grieue him, for himself, but for his family, for his friends, or for other respects. And that these men doe deceiue themselves, it is most apparant, because they are not troubled, nor disquieted, when by some other means, or by other persons, the same effects come to

pasle

remoues vs from good purposes.

pasle, which they seemed to mislike, vnder the which they couered the vice, and their defect. For example, thou sayst that thy disease doth not trouble thee for thy selfe, but for the irksomnesse of them that serue thee, not withstanding, if those same persons, feeble the same irksomnesse, through the infirmity of others; thou takest no thought for it, whereby it is euident, that the whole root of thy sorrow was in thee, and for thy selfe onely, and not for others; and this may be said in euery like thing.

Moreouer I aduertise thee, that if thou patiently beare any crosse, thou neuer suffer thy self to be ouertaken with a desire to lay it away; because from this proceed two losses:

How the diuell would cunningly

th'one is, that if this desire take not away thy patience at that time, yet by litle & litle, it wil dispose thee to impatience.

The other is, that thou shalt merit only then for that small time wherein thou sufferest: whereas if that thou hadst not desired thy deliuerance, but hast fully resigned thy selfe vnto God, although in effect thy suffering, had bin but for one houre onely: thy Sauior would haue acknowledged it, for a seruice of a long time.

Wherefore in this, and in euery other thing, let it be a generall rule, alwaies to keepe thy desire so spoiled of euery other obiect, that onely thou desire alwaies and in al things purely and simply, the diuine pleasure. For in this manner

seeing

remoues vs from good purposes.

seeing that nothing can happen to thee (without thy own fault) but as much as pleaseth the diuine Maiestye , thou shalt neuer be afflicted , nor troubled , nor shalt leaue off the way of perfection And the lawfull means which some times are needefull to be vsed, to deliuer thy selfe from hurtfull things, let them not be with touch of selfe-loue, because thou louest to be deliuered , but because it pleaseth God, that thou vse them.



How the diuel would make our



In what sort our aduersarie ende-
uoureth with al his force, that
the vertues which we haue
obtained, may be an
occasion of our
ruine.

Chap. 19.

THe craftie and malignant
serpent dooth not faile to
tempt vs also in the vertues
which we haue obtained, that
they may be the occasions of
our ruine, whilest we delight-
ing in them, come to be lifted
vp on high, to fall afterwarde
into the vice of pride. But to
auoyde this danger, fight al-
wayes, sitting in the plaine and
sure field of a true & profound
knowledge of thy selfe, that
thou

vertues the cause of our ruine.

thou art nothing, knowest nothing, thou canst do nothing, and thou hast no other thing of thy selfe, but eternall damnation.

And be alwayes watchfull, and vigilant that thou keep aloofe off, euery thought that bringeth thee from this knowledge; for the same being thy enemy, if it cannot kill thee, at least it will leaue thee wounded: and that thou mayest the better comprehend the truerh of this, marke wel this case following. As oft as thou shalt turne thee to the consideration of thy selfe, alwayes consider thy selfe with that which is thine, & not with that, that is of God, & of his grace, & esteeme thy selfe such, as with thine thou doest finde thee to be.

If

How the diuell would make our

If thou consider the time, before thou wast, thou shalt see, that in all that eternitie, thou wast a meere nothing, & that thou didst not worke, or couldest woorke any thing to deserue thy being In this time after sithence that by the only goodnesse of God thou hast thy being, leauing to god that which is his: (that is, the continuall gouernements, with the which he ruleth & preserueth thee) with that which thou hast of thy selfe, what other thing art thou, but in like manner a nothing? It is therefore euident, that in this thy first naturall being, standing with thine owne, thou hast not in any respect reason to esteeme thy selfe, or to desire to bee esteemed of others.

Now

vertues the cause of our ruine.

Now as concerning thy good estate of grace, and ability to doe good things; thy nature spoyled of Gods diuine help, what good thing could it euer doe of it selfe? where also considering thy many euills past, and more then that, the multitude of other euills, which euen vntill this time thou hadst continued to worke, if God of his great mercie had not stayed thee: thou shalt find, that thy iniquities, not onely by the multiplication of daies, and yeares, but also by the number of thy actions, and of thy euill inclinations, should haue bin multiplied infinitely, insomuch that thou wouldst haue become like another infernall Lucifer: whereupon if thou

be

How the diuel would make our

be not willing to steale that to thy selfe, which it due vnto God, but rather choosung to rest within the compasse of thine owne, thou oughtest to account thy selfe euery daye worse then other.

But note well that this iudgement of thine, be accompanied with iustice, for otherwise it would be no smal losse vnto thee: for if in this knowledge thou doe excell some other (who through his blindness doth account himself somewhat worth, & desireth so to be reputed of others) thou notwithstanding dost loose very much, and dost make thy selfe worse then he: if notwithstanding thy knowledge thou wilt be had in estimatiō of men, & vsed for such

as

vertues the cause of our ruine.

as thou knowest thou art not;
if therefore thou wilt that the
acknowledging of thy basenes,
& wickednes be true, and that
it may make thee beloued of
God, it is needefull that thou
not only acknowledge thy self
wicked and vile, but as such a
one to vse thy selfe, and wil, in
like manner to be also vsed of
others.

And if it happen at anye
time for some good, that God
vouchsafe to worke by thee,
that thou be loued as good,
or be prayesd of others, abide
in thy selfe well collected, and
moue not one whit from the
aforesayd veritie and iustice,
and turne thy selfe first vnto
God, saying this in thy heart:
let it not please thee (O Lord)
that I steale from thy good-
nesse.

We must neuer thinke

nesse. And afterwards turning
thy thoughts to him that prai-
sed thee, say within thy selfe:
whence doth it proceede that
this man thinketh me good if
my God be only truly good?
and if thou doe thus, and giue
vnto God that which is his, he
will no doubt dispose thee
vnto greater grace.



*That in the spirituall Battel we
ought neuer to perswade our selues
to haue overcome our enemies,
but alwaies as new comba-
tants to reneue our
exercises.*

Chap. 20.

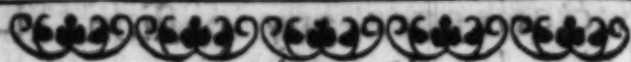
Aduertise thee O Daughter
that thou neuer perswade
thy selfe to haue gotten the
victorie

to haue got the victorie.

victorie ouer any passion, although a long time thou doe not feele in thy selfe the motions of the same. But as a new warrior, and as a child newly borne for to fight: renew alwaies thy exercises, as at the first, as if thou hadst done hitherto nothing. And so much the rather for if we behold the perfection, whereunto God doth call vs, although we haue gone neuer so farre in the way of vertue, yet shal we not dare to say that we are so much as entred into the first bounds therof: besides that, sometimes that is a vice, which through some secrete pride seemeth vnto vs a vertue.

Of

Of Prayer.



Of Prayer.

Chap. 21.

WE haue by the helpe of god, treated of the distrust of our selues, of confidence in God ; and of exercise: which are three necessary things to obtaine the victorie of our passions. Now followeth the fourth, that is, Prayer, the onely and potent meane to obtaine any good thing, from the most bountifull hand of our Lord and Sauour. And to the end that this thy praier may be effectual and acceptable to God, it is needful that thou haue the habite of these things following.

First, that there be in thy
hart

Of Prayer.

hart an earnest desire to serue God, in such manner as may best please him.

Secondly, a liuely faith, that God will giue thee all that is needful for his seruice, and thy good.

Thirdly, that thou goe to prayer with intention to will the will of God, and not thine, as wel in demanding, as in obtaining that which thou dost demaund, that is to say; that thou be moued to praier, because God doth will it, and that thou desire to be heard, because thou hopest that such is his will. And finally, thy intention ought to be, to ioyne, thy will with the will of God, and not to draw the will of God vnto thine.

Fourthly and lastly, thou
must

Of Prayer.

must ioyne with prayer the exercise, to ouercome thy self in such sort, that the one as in a circle may follow the other: for otherwise to demand any vertue, and not to labor by all meanes possible to obtaine it, shuld be rather to tempt God then otherwise. After thy prayer haue a firme and liuely trust in God, that through his bountie he will grant thee the grace demaunded, or some other greater, or both together: although it should be slow in cōming, & that thou shouldst see the contrary signes, neither for all this thou oughtest to leaue off thy prayer, and confidence.

Yea the more thou seemest to be put backe, the more doe thou humble thy self in thine

owne

Of Prayer.

owne sight, and increase thy
faith in God, the which conti-
nuing firme and stedfast, by
how much it is the more tried,
by so much it is more deare
vnto God. And afterwarde
render alwaies thanks vnto
God, acknowledging him for
good, wise, and louing no-
thing the lesse euen whē thou
doubtest that thou arte not
heard, as if thou hadst indeede
obtained the grace requested,
remaining stable and ioyfull
in euery euent, in the hum-
ble submission vnto his
infallible proui-
dence.

VVhat

Of mentall Prayer

What thing mentall Prayer is , and
in what sorte it is to
bee made.

Chap. 22.

MEntall Prayer is a lifting
vp of the mind vnto God
with a virtuall, or actuall de-
manding of that which is de-
sired.

By virtuall is ment, when
the mind is lifted vp to God,
to obtaine any grace, shewing
vnto him our needes without
any words , or discourse ; as
when I lift vp my mind vnto
God , and there in his presence
acknowledge my vnablenesse
to doe any thing that is good,
and to defend my selfe from
euill : and this acknowledging
thus

Of mentall Prayer.

thus made before God, is a prayer virtually demanding that which is needful vnto me.

There is also another kind of virtual mental praier, more restrained, that is made with a simple looke of the mind vnto God, which is no other thing, but a quiet remembrance and demand of that grace, which in former time we haue demanded. And see that thou learne well this sort of praier, & make it familiar vnto thee, because (as experience will teach thee) it is a weapon which easily in euery occasion and place, thou mayst haue ready at hand, and it is of great value, and helpe vnto thee.

The actuall demand is made, when with words of the mind grace is asked, in this or

Of mentall prayer.

in the like manner ; my Lord
my God, for thy glorie giue me
this grace or benefit. Or thus:
O Lord I do beleue that it is
thy pleasure that I demand this
vertue of thee ; accomplish in
me this thy diuine pleasure.
And sometime thou shalt pre-
sent before his maiestie the
enemie which fighteth with
thee, & with al thy weakeness
to resist him, saying : behould
O Lord thy creatur, the work-
manship of thy hands, redee-
med with thy pretious bloud,
behold also thy enemy and
mine, who assaieth to take me
from thee, & to deuour me. To
thee O Sauour I runn, in thee
only I trust, thou seest my
weaknes to resist, & my propt-
nesse voluntarily to yeeld vnto
him if I want thy helpe.

Of Meditation.



Of Prayer by the way of Meditation.

Chap. 23.

IF thou wilt pray for a certaine space of time, as halfe an houre, or more; thou shalt ioyn to thy praier, the meditation of the life and passion of Christ, applying alwayes his actions to that vertue, which thou most desirest: as for example; thou desirest to obtaine the grace and vertue of patience, and peraduenture thou wilt meditate vpon some pointes of the passion, how our Lord was spoiled of his garments, and rent off most cruelly, his sacred flesh cleauing fast vnto them: how the

Of Meditation.

crowne of thorne was taken from his head, and afterwards fastned vpon the same again: how he was nailed vpon the crosse: how hanging vpon the hard wood, he was lifted vp on high, with extreame grieve of all his most sacred wounds, and of all his most holy body, and other points to which points first of al thou shalt apply thy senses to feele the pain, which in euery part, and in the whole togiether, our Lord did feele.

From hence thou shalt passe to his most sacred soule, penetrating, as much as thou canst, the patience and meekenes, with the which he suffered so great afflictions; neuer satisfied for all that, in his great desire of suffering, for the honor

of

Of Meditation.

of his father, and our benefit,
greater and more cruell tor-
ments. Behold him afterwards
how he is inflamed with a fer-
uent desire, that thou resolute
willingly to suffer thy present
travaile: and how he turneth
to his father, and prayeth for
thee, that he will vouchsafe to
giue thee grace, to suffer pati-
ently the crosse that then thou
dooſt ſustaine, and what other
thing whatſoeuer. Afterwards
bending thy will many times
to resolute to suffer, turne thy
mind to God the Father, and
demaund of him the vertue
of patience, by the same
praier of his deare
Sonne for
thee.

Of Meditation



*Of another maner of Prayer by
way of Meditation.*

Chap. 24.

THou mayst also pray and meditate in an other manner, and that is this: whē thou shalt haue considered attentiuely the passions, & the trauailes which thy Sauour did suffer, and hauing applied thy senses to feele them, and with thy thought penetrated the promptnes of mind, wherwith he did suffer; from the greatnesse of his sorrow, and of his patience, thou shalt proceed to two other considerations: th'one of the merit of the same Sauior, th'other of the cōtentment of the eternall Father,
that

by the B. Virgin.

that he took in the perfect obedience of his Sonne. The which two things represented to the same Father : in their vertue thou shalt demand the grace that thou desirest. And this like demaund, thou mayst make, not only in euery mystery, but also in euery particular internall, or externall action, which the same our Lord at any time performed.



*Of an other manner of prayer
by meanes of the B.
Virgin.*

Chap. 25.

BESIDES the aforesaid, there is an other way to meditate & pray by meãs of the most

Of Meditation.

holy mother of our Lord : turning first thy mind to the Father afterwards to the Sonne, and last of all, to the saide glorious Virgine. Touching the Father, consider two things, & present them before him, that is, the delights which from the beginning he of himselfe did take in her, euen before shee had her being in this worlde: and in hir vertues and actions after shee was brought foorth into the world.

About the delightes thou shalt thus meditate, lift vp thy selfe on high with thy thought aboue al time, and aboue eue-ry creature, and being entred into the verye eternitie, and minde of God, consider the delights and ioy that himselfe did take in the virgin *Mary*, &
her

by the B. Virgin.

her perfections, and finding God amidst these delights, by the vertue of them, securely demaund grace and force to destroy thy enemies, and particularly, that ennemie which doth then assaile thee.

Proceeding afterwarde to the considerations of her so great and singular vertues and actions, sometimes present vnto the sight of the eternall Father, some of them particularly, sometimes al of them together. And for these in like manner craue of this diuine goodnes, that which thou desirest. And concerning the Sonne, thou shalt offer to his sight, that virginall wombe, which did beare him nine moneths, the reuerence with the which the tender Virgin after

Of Meditation

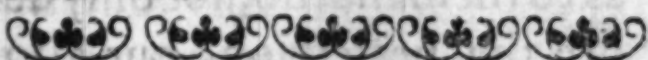
his birth adored him, and did acknowledge him true man, and true God, her sonne, and creator, the pitifull eyes wherewith she beheld him, so poore, the armes which embraced him, the kisses she gaue him, the milke wherewith she nourished him, the great trauelles and sorrowes, that in his life, and at his death she sustained for him. By vertue of which things, thou shalt vse a sweete violence to her beloued sonne that he may heare thee. Turne thy selfe afterwardes to the B. Virgine, and put her in mind, how that by the eternall wisdom and goodnesse of God, she was chosen for mother of grace, and of pittie, and our aduocate, wherefore we haue not (next vnto hir blessed sonn)

more

by the B. Virgin.

more potent recourse then vnto her. And moreouer bring into her minde, that veritie which of her is both knowne and written, that neuer anye hath faithfully called vpon hir to whom she hath not pitifully answered.

Finally, thou shalt laye before her the trauels of her only sonne, beseeching her, that to the glorye and content of him, they may take that effect in thee, for which they were sustained.



*How to meditate by meane of
the Angells, and of all
the B. Saints.*

Chap. 26.

THe Angells, and all the
Saints in heauen may be

Of meditation by means of the

another potēt meās, the which will serue thee two manner of wayes. The one is, that thou turne thy selfe to the eternall father, and present vnto him the loue & praises, wher with he is exalted by all the celesti-
all court, and the labours and trauells which the Saints haue sustained for him in earth, and in the vertue of al these things craue thou his diuine aid. The other is, that thou haue recours to those glorious spirits, as to them that do, not only desire thy perfection, but also, that thou mayest be placed in a most high rounge amongst them, demaund their succour in thy combate against vice, & sometimes also their defence at the houre of thy death.

Thou shalt also now and
then

Angels and al the B. Saints

then purposely consider the many and singular graces they haue receiued of the highest Creator stirring vp in thy self a liuely feeling of loue, and ioy that they posses so great gifts, as if the same were thine own, yea and more also thou shalt reioyce that they, & not thou had them, sith that the will of God was so, And that thou mayest doe this exercise with the better order, and more facilitie, thou shalt diuide the quiers of that blessed company, by dayes of the weeke in this manner.

The Sunday thou shalt take the nine quiers of Angels.

Monday, S. Iohn Baptist.

Tuesday, the Patriarks and Prophetes.

Wednesday, the Apostles.

Thure-

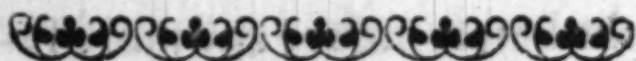
Of meditation of Christ crucified

Thursday, the Martires.

Friday, the Bishoppes, with
the other Confessors.

Saturday, the Virgines, with
the other holy women.

But omitte not anye day to
haue recourse to the glorious
Virgine, to thy Angell guar-
dian, to S. Michael the Arch-
angel, and to some other Saint,
to whom thou must haue par-
ticular deuotion.



*Of meditation of Christ cruci-
fied, to stirre vp our
affections.*

Chap. 27.

Hitherto I haue teated of
Prayer and of Meditation
of Christ crucified, by way of
prayer, now I will treate of the
same

to stirre vp affection

same meditation, to shew thee how thou mayest gather out certaine affections, whereof I will here set downe some.

Thou dost purpose to meditate for example the coronation of our Sauour; in this, these point may be taken.

How our Sauior in scorne was clad with purple.

How his reuerend head was crowned with thornes, and smitten with a reede.

How his diuine face was spit vpon.

How the King of eternall glory adored in heauen with so many legions of Angelles, was in earth with fained reuerence and honor scorned and mocked by a most vile and infamous people.

By these or other points if

thou

Of meditation of Christ crucified

thou be desirous to kindle in thy hart, the affection of loue enforce thy selfe with meditation of them, to increase more and more in the knowledge of the infinite goodnesse of thy Lord, and of his loue towards thee, who for thee hath suffered so much, and also to inflame thy selfe more and more in a louing affection towards him: out of this same goodnes and loue of his, thou maist easily bring forth in thy self contrition, and sorrow for hauing offended so good and louing a Lord, who for thy iniquitie was thus euill handled, and abused in so diuerse manners.

To raise thy selfe in hope consider that a Lord so great was brought to such miserie,

to

to stirre vp affection.

to deliuer thee from the snares of sinne, and of the diuell, to reconcile his eternall Father vnto thee, and to giue thee firme confidence, in all thy neede, to haue recourse vnto him.

In like manner thou shalt procure spirituall ioy, by passing from his paines to their effects: that is considering that by them he purged thy finnes, and the finnes of the whole world, he pacified the wrath of his father, draue away the prince of darkenesse, killed death, brought vnto the fold againe the strayed sheep, and filled againe the vacant seats of Angells, Moreouer moue thy selfe to ioy by memorie of that ioy that the Father, the Sonne, and the holy Ghost

Of meditation of Christ crucified

Ghost, and all the Church triumphant, and militant thereby receiued.

To moue thee to sorrow and compassion of thy most afflicted Sauour, besides the meditation of the aforesaide paines of his body, enter with thy thought to other greater, of his most sacred soule. That he knowing the most high dignitie and goodnesse of his Father, and louing him aboue all vnderstanding, did grieue aboue measure for the offences of his creatures committed against him: and moreouer he sustained inspeakable sorrow, for so many precious soules, that he did see should bee condemned eternally for their sinnes.

And besides this that sword

of

to stirre vp affection.

of sorrow did pearce his heart,
that pearced the heart of his
most afflicted mother.

And his tender heart felt
exceeding griefe for the tor-
mēts, that he did foresee in his
eternall wisdome , so many.
Martires and tender virgins
were to suffer for his loue,

Besides this aduise(that in
all these sorrowes, thou hast
to take compassion of thy Sa-
uiour in such manner as I haue
said(withall I aduertise thee,
yea the same Sauour doth also
require of thee, that thou haue
another kinde of more true
compassion, the which is, that
thou attend hereafter to perse-
cute thy self wills, which haue
caused these his wounds , the
which thou mayest as it were
anoint with sorrow for thy in-

grati-

Of meditation of Christ crucified

gratitude.

But to moue thee to the hatred of sinn, thou shalt apply all the points of thy meditation to this end only, as if thy Lord and Sauour had suffered for no other end, but to enduce thee to hate thy euill inclinations, and that euil especially which dooeth most molest thee, and most displease his diuine goodnesse.

Last of all, to moue thee to admiration, consider attentiuely who he is that suffereth, to witte, the word incarnate, the same God, who for thee was made man: For whom he suffered, for vs most vile creatures, that alwaies haue offended him. Of whom he suffered; of all kind of most wicked people, and the refuse of the
common

to stirre vp affection.

common sort. The paines that he suffered, and they are most vnworthy, full of shame, and of torment, great and horrible aboue al estimation. And that thou mayest more maruaile, weigh well the maner and the mind where with he suffereth. But beleeue that thou art not able to comprehend it as it was indeede, since that it passeth all vnderstanding, how that poore and most humble Sauiour amongst so many anguishes and shames shewed an inuincible patience, & towards those cruell minds fierce and enraged against him, he alwaies kept the same heart full of sweetness, and pure loue.

Of

Of sensible Deuotion



*Of sensible Deuotion, and of
Ariditie, or Drie-
nesse.*

Chap. 28.

Sensible Deuotion proceedeth sometimes of nature, sometimes of the diuell, and sometimes of grace; by the fruits thou shalt know from whence it commeth: for if there follow not in thee amendment of life, thou art to doubt lest it be of the diuell, or els of nature and so much the more, by how much it shalbe accompanied with greater taste of sweetnesse.

And therefore when thou shalt perceiue thy mind to be sweetned with spirituall taste

stand

and of Drienesse.

Stand not to dispute, from whence it commeth, nor leane vnto it, neither let thy selfe be drawne from the knowledge of thee nothing: & with greater diligence, & hatred of thy self, remoue from thy heart all affectiō of what thing soeuer, desiring God onely, and his pleasure: for by this meane, whether it be of nature, or of the diuel, it will become to thee as of grace.

Ariditie or Drienesse may proceed in like manner from the three aforesayde causes: from the diuell, for to make thy minde luke-warme, and draw it back from the spiritual exercise to worldly delights: of our selues through our fault and negligence: of grace, either to admonish vs, that we

bee

Of sensible Deuotion.

bee more dilligent to leaue e-
uery occupation that is not of
God, and that tendeth not to
him: or to vnite our selues
more nearely vnto him with
a full resignation of our selues
euen in spirituall delights, to
the end that our affection be-
ing fastned to these things, we
may not diuide our hart which
he would haue wholly to him-
selfe.

Therefore if thou feele thy
selfe drie or cold, enter into
thy selfe, & see for what defect
the sensible deuotion is with-
drawne from thee, and wage
battle against that, not to reco-
uer the sensibiliti of grace, but to
take away that which disple-
seth the eies of God. And see
that in no sort, thou leaue off
thy spiritual exercise, but con-
tinue

and of Drienesse.

tinue them with all thy force though they seeme vnto thee neuer so vnprofitable, and be willing to drinke of that bitter cup which that drines presenteth vnto thee; the which although it should be sometimes accompanied, with so many obscurities, and such thicke darknesse of mind, that thou knowe not whither to turne thee, nor whar course to take, yet neuerthelesse, content thy selfe with present desolation, and stand firme in thy crosse, farre off from all earthly delights, although they should be offered vnto thee, by the world, or by creatures, conceale thy passion from any person, except thy ghostly father (if thou may haue accesse vnto him) vnto whom thou

G

shalt

Offensible Devotion

shalt discouer it , not to haue comfort, but to be instructed how to support it according to the pleasure of God. As for thy receiuing , prayers, and other spirituall exercises, or what other thing soeuer, vse them not to ease thy paine, but to receiue strenght to suffer it : and if thou be not able through the confusion of thy mind, to helpe thy selfe with thy vnderstanding, to pray, supplie with a good will and with iaculatorie prayers, and lifting vppe thy minde oft to God : and aboue al, suffer the burden of thy Aridity and drynesse with patience and humble resignation, for this aboue all others is praier most acceptable to God. Thus if thou wilt doe, thou shalt be

truly

truly deuout , true deuotion
being a readinesse of will , to
follow Christ with thy crosse
on thy shoulder , by which
way soeuer hee inuiteth and
callerh vs vnto him , and to
will God for God ; and some-
times to leaue God for God.
And if by this many spirituall
persons , and especially wo-
men would measure their pro-
fite , and not by sensible deuo-
tion , they would not grieue so
vnprofitably , & also vngrate-
fully at this good turne which
our Sauour doth sometimes
vnto them , & they would at-
tend with more feruor to fol-
low his diuine will , which
wholy woorketh to our bene-
fit.

And in this also they much
deceiue , themselves , but parti-

Of sensible Demotion.

cularly women, that when they are molested with feareful thoughts, they are cōfounded and discouraged, beleeuing that they are wholly forsaken of god (not vnderstāding, that in a mind full of such thoughts, his diuine spirit can dwell) and they remaine much deiected, and almost become desperat, easily leauing off all good exercise: whereby they shew themselves little gratefull to GOD, who permitted this temptation in them to bring them to a more cleare knowledge of themselves? and that they like distressed persons might draw neare vnto him.

That which thou oughtest to do in such a case, is this, that thou enter into a deepe consideration of thy wicked inclination

nation, the which God would haue thee to know, to be so ready to all euill, that without his helpe thou wouldst fall headlong.

Afterward begin to receiue hope and confidence, seeing that thy God by this danger which he doth shew thee, would draw thee more neare him, with prayer and with recourse to him, for which thou art bounde to render him humble thanks.

And vnderstand, that such thoughts are better driuen away, with a skifull and patient sufferance, then with an anxious resistance.

Of receiuing the B. Sacrament



How the most Blessed Sacrament
is a most potent means
to overcome our
passions.

Chap. 29.

THe most holy Sacrament
of the Eucharist is recei-
ued for diuers ends; but if thou
wilt particularly receiue it for
aid to destroy thy euil inclina-
tions, thou shalt dispose thy
selfe in this manner.

Before thy receiuing, hauing
conuenient time, begin ouer-
night to consider the desire
the Sonne of God hath, that
thou receiue him in the holy
Sacrament of the Alter, there
by to vnite himself vnto thee,
to the end thou maiest ouer-

come

come euery vitious passion. This desire in God is so great, that it cannot be comprehended of any vnderstanding created. But that thou in som sort maist perceiue it, consider two things. First how much that great God deligteth to bee with vs, sith he calleth this his delights, and requires againe of vs, that we giue him also in like sort our heart. Secondly, consider that he hateth sinne aboue all measure, as an impedimēt to his vnion with vs, & as altogether contrary to his infinite perfections : for hee beeing the chiefe good, pure light, and all beaurie, cannot but hate, and haue in great abomination, sinne, which is no other thing but darknesse, defect, and the blot of our soules.

Of receiuing the B. Sacrament

And the better to imprint in thy mind, this inflamed desire of thy Saujour, turne thy thoughts to the workes of the olde and new Testament, and particularly to that of his death, and passion, for all this was wholly performed to deliuer vs wretches from our sinnes, and from euery will of ours that is contrary to him.

Whereupon the illuminated seruants of God do affirme that our blessed Lord, to annihilate in vs any little passion whatsoeuer, & self-wil, wold againe, if it were needfull, expose himselfe to a thousand deaths.

By the which considerations, knowing the desire thy Saujour hath, to enter into thy soule, thou shalt stirre vppe in
thy

to overcome our Passions.

thy selfe a feruent will to receiue him, with these or such like iaculatory prayers.

Ah, come my Sauour, and succour this thy miserable creature against his aduersaries! when will that houre be that I may receiue thee? when will the time come that I comforted by thee the bread of life, shal overcome my owne proper will.

Afterward being strengthened with the hope of the coming of thy Sauior, call often times to battell that passion, with the which thou dooest fight, and enforce thy selfe to repress it with redoubled & disdainfull wils, and to bring forth afterward, actes of desires, of the vertue contrary to the same passion. And thus

Of receiuing the B. Sacrament

thou shalt continue the euen-
ing (as I haue saide) and the
morning after thou shalt be a-
waked.

When the time of receiuing
comes, a litle before thou shalt
briefely consider thy defects,
and vnfaithfulnes, which thou
hast vsed towards thy Sauior,
from the time of thy last recei-
uing the Blessed Sacrament,
and with shamefastnesse, and
with a holy feare, thou shalt
be confounded, for thy ingra-
titude, and vnworthinesse But
thinking afterward vpon the
vnspeakeable goodnesse of
God (who although thou hast
bin rebellious vnto him, yet
notwithstanding, he willeth
that thou receiue him) thou
shalt goe confidently to that
sacred banquet. After thou
hast

hast receiued , withdraw thy selfe as soone as thou canst into the closet of thy heart , and lay open to thy Sauior thy defects and wants, saying thus in thy mind : thou seest my Sauior , how easily I offend thee, and how much I want , how strong this passion oppresseth me, and that it is not possible that by my selfe I can be deliuered. Therefore this battale is thine , and from thee onely I hope for victorie : afterwards turne thy selfe to the father and offer vp to him , for the same effect , his most blessed Sonne , whom now thou hast within thee : and with faith expect his diuine succor, the which will not faile thee although thou shouldst not presently feele his helpe.

Of receiuing the B. Sacrament.



How by this same Sacrament
we may stirre vp in vs
the affections of
Loue.

Chap. 30.

WH O the ende thou mayest
stirre vp in thee with this
most holy sacrament the loue
which destroyeth, and consu-
meth all selfe-will, thou shalt
turne thy thoughts to the loue
of God towards thee; me-
ditating in the night before,
how that great and omnipo-
tent Lord, not contented to
haue created thee to his owne
image and liknesse, and to
haue sent downe to the earth
his onely begotten Sonne, to
serue thee three and thirtie
yeares,

to stir vp the affection of Loue.

yeares, in thy iniquities, suffering so great trauailes, and the most painefull death of the crosse to redeeme thee he would further leaue him vnto thee, in the Sacrament of the Eucharist, for thy foode, & for thy needs, in the which most precious gift, to inflame thee wholly into his loue, consider: first the giuer, who is God himself, that power, wisdom, and increated goodnes which hath no end, whose highnesse and perfection infinitely exceeds the reach of any vnderstanding created. Secondly consider the gift which is his onely Sonne: of maiesty, and of greatnesse equall with his father, and of the same substance and nature with him.

Now if a little & vile thing
that

Of receiuing the B. Sacrament

that comes from the hand of an earthly King, be so much esteemed, and accounted of in respect of the giuer, what account shal be made of this celestiall gift, and the same of incomprehensible excellency, being indeed the very true Sonne of God, true God, and giuen vs by God himself. Moreouer lift vp thy selfe to thinke of the eternitie of this Loue, by the which before all times it was decreed in his most high wisdom, to giue thee himselfe, being an infinite good, reioycing from the bottome of thy hart, reason thus with thy self; and is it euen so, that euen in that endlesse eternitie, my misery was so greatly loued and esteemed, that my God did thinke vpon me, and desired

with

to stir vp the affection of Loue

with an ardent wil to giue me
him-self for food? Finally turne
thy thought to the puritie of
the loue, that so great a Lord
hath shewed vnto thee, weigh-
ing wel that it is not as worldly
loues are, mingled with some
interest of his, or desert of
thine, because onely through
his owne bountie, and cha-
rity, he hath wholly giuen him
selfe to thee.

Thus sweetely pondering
with thy selfe, thou mayest say
in thy heart. Ah my Lorde,
wherefore louest thou mee so
much thy vnworthy creature?
what wouldest thou with me,
O King of Glory, that am but
a little dust? I perceiue well O
Lord in the fire of thy charity,
that thou hast one onely dis-
signement which sheweth me

thy

Of receiuing the B Sacrament

thy diuine loue , to be the pur-
rer , sith that thou giuest mee
thy loue for no other end , but
that I may giue thee mine, and
wholly thou giuest thee, to me,
that I may wholly giue my self
to thee, and this not for anie
need that thou hast of me, but
because that I liuing in thee,
may by the vnion of loue bee
vnited vnto thee, and that the
vilenesse of my earthly heart,
may be made one diuine heart
with thee. The which thing
considered , thou shalt offer
thy selfe to the good pleasure
of God , with the greatest af-
fectiō that possibly thou canst
being ready with an inflamed
desire alwayes to followe his
most blessed will. And when
thou shalt feele this desire wel
kindled in thee, thou shalt see

with

to stir vp the affection of Loue

with thy mind a great will & desire that hee hath, that the next day following thou doe open thy heart vnto him, that hee may enter and abide with thee, and suppe with thee, and delight himselfe together with thee. Whereupon thou shalt stirre vp in thy selfe, a desire to receiue him, with these iaculatory prayers: Ah heauenly and diuine Manna, when shall that houre come, that I may receiue thee to thy contentment: When shall I bee vnited vnto thee by true loue; When for thee (O life of my soule) shall I forsake all mine owne will, and all my imperfections.

And with these and other like iaculatory prayers, and with consideration of the
pointes

Of receiuing the B. Sacrament

pointes aforesaide , both the euening and the morning , thou shalte kindle this desire in thee to receiue him , to be vnited vnto him and to please him.

And see that being collected into thy selfe , thou keepe the powers of thy soule voyd and free from all curiositie, vaine thoughts , and earthlie affection, and the senses of thy body , as it were fasting from the delight of their senerall objects. And after thou hast receiued him , shut vp thy selfe in the closet of thy heart , and in this or such like maner talk with thy Sauior : O King of kings, what hath brought thee vnto me, that am wretched, miserable, poore, blind, & naked? and he will answer thee,

Loue

to stir vp the affection of Loue

Loue : O loue vncreated O
sweet loue, what desirest thou
of me? No other thing (saith
hee) but loue; no other fire
would I haue to burne in the
earth of thy heart, but the fire
of my loue, that it may con-
sume all other loue, and burne
vp all thy selfe-will; this I de-
maund, because I desire to be
wholly thine, and that thou
mayest be wholly mine. The
which cā neuer be whilst thou
not making a full resignation
of thy selfe (which so much
delighteth mee) still doost re-
maine fastened to the loue of
thy selfe, and to thine owne
iudgement, and conceits, to e-
very little will of thine: and to
the reputation of thy selfe.

I demand of thee the hatred
of thy self, for to giue thee my
loue,

Of receiuing the B. Sacrament

loue, I demand thy heart, that it may enter, and vnire it selfe with mine, for this was the cause why mine was opened vppon the crosse. I desire of thee (O my louing soule) that thou wilt nothing, thinke nothing, vnderstand nothing, see nothing out of me so that I also may will, vnderstand, think, and see all things in thee, in such manner that thy nothing may be swallowed vp in the depth of my infinite goodnes, and be conuerted into it. And thus thou shalt be in me most happie, and I content in thee.

In the end after this, thou shalt offer to God the father, his sonne, for thy selfe, for the whole world and for the soules departed, with the memorie

and

to stir vpon the affection of Loue

and vnion of that oblation
which then he made of him-
selfe, when he hanged bloudy
vpon the crosse. And thou
maist in this maner offer vp al
the sacrifices which are offered
vp that day in the holy
Church.



Of spirituall Receiuing.

Chap. 31.

Although thou canst not
receiue thy Sauour, more
then once a day sacramentally
notwithstanding thou maiest
receiue him spiritually, eue-
ry houre and moment. And
this cannot be taken from any
creature, but by their owne
negligence, or other voluntary
fault. And sometimes it may
proue,

Of spirituall Receiuing.

proue, that this spiritual receiuing shall be more profitable to our selues, and acceptable to God, then many other Sacramentall receiuings in respect of the wants, and defects of them that receiue. Therefore how oft soeuer thou shalt dispose and prepare thy selfe to this spiritual receiuing thou shalt find the Sonne of God ready with his owne proper handsto feede thee spiritually with himself. And thou maist prepare thy selfe in this manner.

Turne thy selfe to him for this end; and briefly consider thy defects, be sorrie that thou hast offended him, and with a louing affection, craue of him, that he will vouchsafe to come into thy poore soule to
feede

Of spirituall Receiuing.

feede it with himself for otherwise, when thou goest about to vse violence to thy selfe, or to mortifie any passion in thee or to exercise any acte of vertue, do it to this end and turne thee to thy Sauour, and call vpon him with a feruent desire in the secret of thy soule. Or againe, finally, calling to mind the last time that thou didst receiue before, say with an inflamed desire: when (my god) shall I receiue thee another time in the Sacrament of the Altar? ah why comest thou not now with the same vertue spirituallly vnto me.

Of Thankesgiuing.

Chap. 32.

BEcause all the good we do
is of God, and from God,
we are bound to render vnto
him alone humble thanks, for
euery good oction of ours, and
victorie and for al his benefits
particular and common. And
to do this in du maner, cōsider
the end that moueth our Lord
to giue his graces vnto vs, for
vpon this cōsideration, depen-
deth the rreue giuing of thanks.
And because in euery benefit
our Lord intendeth principal-
ly his honor, and our profit:
acknowledge first of all his
power, wisdome, and good-
nesse, which appeareth in the
benefit.

Of Thankesgiuing.

benefit. Then consider, that in thee, there is not any thing worthy of the benefit : yea nothing els but demerit & ingratitude. And finally obey his diuine will, performing that which he in lieu of the benefit requireth of thee : to witte, that thou serue and loue him. And therefore adde hereunto a full and entire oblation of thy selfe, the which thou shalt doe in this manner following.



Of the oblation of thy selfe.

Chap. 33.

O the end that the offering of thy selfe may be acceptable to God, consider that his blessed Sonne whilst he liued on earth, not only alwayes offred vp himselfe, and all his

H works,

Of the oblation

works, but vs also together with himselfe, to his eternall Father.

When therefore thou wilt offer vp thy selfe to God, first looke vpon Christ our Lord, how at this day he offers vp himselfe in the aforesaid manner, and make thy offering in the vertue, and vnion of his; or rather make that very selfe same offering of Christ, wherein he included thine. And more then this, let this thy offering be without proprietie, or any part of thy owne interest, not respecting, either earthly or heauenly goods, but the pure wil of God, and diuine prouidence, vnto the which thou oughtest to submit thy will, and to sacrifice thy selfe a perpetual holo-

caust

of thy selfe.

caust, and thus forgettinge
euery creature, thou shalt say,
behold my Sauior and Crea-
tor, a peece of clay in the
hand of thy diuine prouidēce;
make of mee that which see-
meth best to thee, and plea-
seth thee in life, in death, and
after death, as well in time, as
in eternitie.

So in like maner, when thou
wilt offer vp thy fastings, pray-
ers, or other good workes, be-
hold how the Sonne of God,
doth offer to his Father the
same fastings of thine, thy
prayers, and workes, together
with his owne, and then being
thus vnited and offered vp by
his Sonne, doe thou also offer
them, and thou shalt know,
that thy oblations doe pro-
ceede from a sincere heart,

Of the oblation

when thou shalt make them in time of aduersitie, which thou dost patiently suffer, and when with effects and deedes thou shalt execute the diuine pleasure. And when thou wilt offer vp the workes of Christ to his father, for thy spiritual debtes, thou shalt do it in this manner.

— Looke first vpon thy sins confusedly or sometimes in particular. And seeing plainly, that it is not possible, that thou canst of thy selfe pacifie the wrath of God nor satisfie his diuine iustice, thou shalt haue recourse to the life and passion of our Lord and Saviour, thinking vpon some work or paine of his as for example; when he did fast, pray, or shed his blood, wher thou shalt consider,

of thy selfe.

sider, that for to pacifie his father towards thee, and for the debt of thine iniquity, he doth offer vp that worke or paine, as it were, saying: behold O eternall Father, that I do satisfie thy diuine iustice fully for the sinnes of N. may it please thy diuine maiestie to forgiue him and to receiue him into the number of thy elect, and at that present time, offer thou vp for thy selfe and for others, that same offering and prayer to God the father, humbly beseeching him, that in the verue of them and to his honor, he wil forgiue thee al thy sins, and this thou mayst do; not only^e passing from one mysterie to another, but euen from one acte also to another of euery mysterie.

Of the oblation



The Conclusion.

Here might be many other things said concerning this exercise of so great importance ; but let this suffice, being as much as now I am able to discourse vnto thee : which yet thou shalt finde to be not a little, if thou doost force thy selfe to effect the things which I haue propounded. But respecting the capacitie of thy vnderstanding, and the breuitie which was needefull for me to vse, it be-
houeth thee to ioyne there vnto an attentiu consideration, for there by (but much more by continuall exercise & practise) thou mayest get alwaies greater strength and force by

thy

thy victory.

Resolue thy selfe courageously in the name of God to take vp thy weapons: for this is a battel that no man can flie, and he that doth not fight, of necessitie remaineth vanquished and slaine: and hope of peace there is none; since thou hast to deale with those enemies that most cruelly kill, them, who most seek to ioyne in friendship with them. Be not dismayed because they are fierce and mightie, seeing that all their might and force is in the hand of that captaine, for whose honor thou dost fight: and in this battaille none can loose but he that wil himselfe: and if thy Lorde for whom thou doest wage this battell, should not so readily graunt

Of the oblation

thee the victorie, yet faint not; for thou oughtest to be more then assured (and this also shall help thee to fight confidently) that he by his goodnes and power, turneth all things euen those that seeme most contrary (be they of what sort soeuer) vnto the good of his faithful warriors. Therefore if thy victory be prolonged, rest assured, that it is either to deliuer thee from pride, and to keep thee vnder; or to the end, thou mayst increase in vertue, and become a more expert, and wel practised souldier, or for some other good of thine, which he then for thy profit hideth from thee.

Thou therfore my dearest Daughter, that thou maist not be vngratefull to this Lorde

which

of thy selfe.

which loueth thee so much,
and for thee hath suffered
death, & ouercome the world;
take this battell in hand with
a coragious hart, & attend ac-
cording to the good pleasure,
and commaundement of thy
captain, to the total destructiō
of al thy enemies, for if thou
leauē but one aliue, it shalbe as
a chip in thy eie, or a launce in
thy bowels, which shal hinder
thee in the course of so glo-
rious a victory.

*Pugnabis contra eos vsque ad
internecionem I. reg. 15.*

ver. 18.

*Sit nomen Domini Iesu
benedictum.*

*Lvania Beata Maria
Virginis.*

KYrie eleison.

KChriste eleison.

Kyrie eleison.

Christe audi nos.

Christe exaudi nos.

Pater de cœlis Deus, miserere nobis.

Fili Redemptor mundi Deus, misere-
re nobis.

Spiritus sancte Deus, miserere nobis.

Sancta Trinitas vnus Deus, miserere
nobis.

Sancta Maria, ora pro nobis.

Sancta Dei genitrix, ora.

Sancta Virgo Virginum, ora pro no-
bis.

Mater Christi, ora.

Mater diuinæ gratiæ, ora.

Mater purissima, ora.

Mater castissima, ora.

Mater inuiolata, ora.

Mater intemerata, ora.

Mater amabilis, ora.

Mater admirabilis, ora.

Mater Creatoris, ora.

Mater Saluatoris, ora.

Virgo prudentissima, ora.

Virgo

Virgo veneranda,	ora.
Virgo prædicanda,	ora.
Virgo potens,	ora.
Virgo clemens,	ora.
Virgo fidelis,	ora.
Speculum iustitiæ,	ora.
Sedes Sapientiæ,	ora.
Causa nostræ lætitiæ,	ora.
Vas spirituale,	ora.
Vas honorabile,	ora.
Vas insigne deuotionis,	ora pro nobis.
Rosa mistica,	ora.
Turris Dauidica,	ora.
Turris eburnea,	ora.
Domus aurea,	ora.
Fœderis arca,	ora.
Ianua cœli.	ora.
Stella matutina,	ora.
Salus infirmorum.	ora.
Refugium peccatorum,	ora pro nobis
Consolatrix afflictorum,	ora pro nobis.
Auxilium Christianorum,	ora pro nobis.
Regina Angelorum,	ora.
Regina Patriarcharum,	ora pro nobis
Regina Prophetarum,	ora.
Regina Apostolorum,	ora.

Regina

Regina Martyrum, ora.

Regina Confessorum, ora.

Regina Virginum, ora.

Regina Sanctorum omnium, ora.

Agnus Dei, qui tollis peccata mundi,
parce nobis Domine.

Agnus Dei, qui tollis peccata mundi,
exaudi nos Domine.

Agnus Dei, qui tollis peccata mundi,
miserere nobis.

¶ Angelus Domini nunciavit Mariæ.

Et concepit de Spiritu sancto.

Oremus.

Quoniam gratiam tuam, qua sumus Domi-
ne, mentibus nostris infunde: ut
qui Angelo nunciante, Christi Filij
tui Incarnationem cognouimus, per
passionem eius, & crucem ad resurre-
ctionis gloriam perducamur. Per eun-
dem Christum Dominum nostrum.
Amen.

FINIS.

